

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

A German Trust Song.

Just as God leads me I would go;
I would not ask to choose my way;
Content with what He will bestow,
Assured He will not let me stray.
So as He leads, my path I make,
And step by step I gladly take,
A child in Him confiding.

Just as God leads I am content;
I rest me calmly in His hands;
That which He has decreed and sent,
That which His will for me commands,
I would that He should all fulfill;
That I should do His gracious will,
In living or in dying.

Just as God leads, I all resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfill:
That which His love ordained as right,
Before He brought me to the light,
My all to Him resigning.

Just as God leads me, I abide;
In faith, in hope, in suffering true;
His strength is ever by my side;
Can aught my hold on Him undo?
I hold me in patience, knowing,
That God my life is still bestowing,
The best in kindest sending.

Just as God leads, I onward go,
Oft amid thorns and briars seen;
God does not yet His guidance show,
But in the end it shall be seen
How by a loving Father's will,
Faithful and true, He leads me still.

—Selected.

Notes.

I said, This task is keen,—
But even while I spake, Thou, Love Di-
vine,
Didst stand behind, and gently overlean
My drooping form.

—Dora Greenwell.

THERE is as great a distance between God and man as being and not being; and the more man considers the divine royalty, the more disesteem he will have of himself; it would make him stoop and disrobe himself, and fall low before the throne of the King of kings, throwing down before His throne any crown he g'ories in.—*Charnock.*

You will never be right until your view of God as your Father swallows up all your other views of Him, or at least till they are brought into harmonious subordination to that view, which is the sweet end of the gospel, and the life of our blessed Saviour's teachings. A man could not do better than devote his life to be the apostle of this one idea, the compassionate paternity of God.—*F. W. Faber.*

You cannot stay the shell in its flight. After it has left the mortar it goes on to its mark, and there explodes, dealing destruction all around. Just as little can you stay the consequences of a sin after it has been committed. You may repent of it, you may even be forgiven for it, but still it goes on its deadly and desolating way. It has passed entirely beyond your reach; once done it cannot be undone.—*Wm. M. Taylor.*

As life moves on, and our comrades and our leaders drop on this side and that, and we look back through the mist of years on those whose friendship or whose society long since set its mark on our own souls, how thankfully do we recall those whose

spontaneous and half-unconscious utterances once rebuked, it may be, or guided or encouraged, or inspired us; planted in our souls the germ of thought or the seeds of action.—*Dean Bradley.*

Communications.

For The Messenger.

Foreign Missions.

Thursday, April 7th. Bro. Gring and myself left Yokohama by vessel to go to Sendai in order to attend the meeting of Chukwai (Classis) to be held there on the 12th. There were no novel incidents connected with this journey of 250 miles by sea. Old "mother ocean" proved herself the same restless, tossing ocean as she has always been. Ships all the world over roll and toss when she moves from under them. Besides, there is a smell which is peculiar to all ships, which in itself produces nausea.

Bro. Gring and myself parted company, after having been on board for a while. When we met again, he told me that he was somewhat in doubts as to accepting the furlough to return home which had recently been granted him by the Board of Missions. I simply told him that I was so glad that it was not myself that was to cross the ocean so soon. We reached the Bay of Sendai in due time and after three hours ride in jinrikshas, through rain and over muddy roads, we reached Bro. Hoy's house at 11.30, night, and found him already in bed. After a few refreshments and a short chat we retired to rest, thanking our Heavenly Father that he had brought us safely to our destination; glad that we were again on "terra firma." Among the callers the next morning was the pastor of the church, who wished us. Since it was known that the writer carried an Easter sermon, it was agreed that he should preach the sermon, and Bro. Gring administer the sacraments of Baptism and the Lord's Supper. The house was filled with a devout audience, and the services throughout were most solemn and impressive. Fourteen received baptism, and by the rite of confirmation were received into full communion with the church. Thus Easter, the queen of church festivals, was most fittingly observed in our church at Sendai, and Jesus our Risen Lord, was brought nearer and became dearer to the hearts of those who took a part in these services.

Tuesday, April 12th. Chukwai convened. Thirteen ministers and elders were present. Seated around long tables, the business was gone through with. Interesting reports were read by evangelists, and pastors, as also by the elders. From these reports and accompanying statistics, it was evident that the Lord had signally blessed the labors of His servants in the bounds of this Classis. The increase since the last meeting of the Chukwai was 155, about 75 per cent., the increase in Sendai alone being over one hundred. Three applicants, two for licensure and one for ordination were examined. The examination was rather rigid, lasting one day and a half. The two candidates for licensure passed their examination successfully. The one for ordination, being thought somewhat deficient in Systematic Theology and Church History was asked to study these subjects six months longer. Bro. Oshikawa with much feeling, announced to the young man the judgment of the examining committee which included the Foreign Missionaries, telling him of the necessity of being well qualified to assume the responsibilities of the sacred offices of the ministry. The young man, Mr. Nakasu, asked the committee to give him another opportunity at the present meeting. And as his reasons were thought good, he was examined the second time, and passed. A committee of ordination and installation was appointed to ordain him and install him as pastor of Hakodate church to which he had been called as pastor.

After the meeting of Chukwai we went to the photographer and had our picture taken as a Classis. The writer being one of

the group it does not become him to speak in praise of this picture. Bro. Gring will carry it with him to America, when the reader may see and judge for himself. A request having come from some of the students of the medical college of Sendai that we hold an "enetsukai" (public lectures) on Christian topics, promising they would rent the theatre and pay all the necessary expenses, these lectures were held on Saturday, the 16th inst., in the afternoon and evening in one of the theatres of Sendai. In the afternoon there were between five and six hundred persons present, and in the evening double the number. In the afternoon the writer spoke on the subject of the "Reasonableness of the Doctrines of Christianity." At each session there were three or four speakers. These public lectures are very popular in Japan, and, by means of them, a class of men is reached that could not be reached in any other way, since these men would not come inside of a church to hear the Gospel preached. After the meeting of Chukwai there were meetings of Evangelistic committees, of trustees of the Girls' school building lot, etc. The last of these meetings was held in Bro. Hoy's study, and lasted until 12:30 o'clock at night, and this, too, when it was decided that we would start next morning very early on our trip overland, returning to Tokio, whither Bro. Hoy was to accompany us.

We feel very much encouraged over our work here. Things are coming into good shape. There is an enthusiasm and earnestness among our people which speaks of still greater success in the future. Now, let our Reformed Church come up nobly to the help of the Board in the great work of the Japan Mission. It is indeed a great work, which should call forth in still greater measure the liberality of our people. The field is ripe for harvest. We need more reapers, and we must determine to do something towards sustaining this work, and by the help of God we are bound to succeed. J. P. MOORE.

SENDAI, JAPAN, April 19, 1887.—*Dear Dr. Johnston:*—The Sendai Classis convened in this city last week. Bros. Gring and Moore attended. The reports were enthusiastic. From October to April two hundred and fifty-five new members were added—an increase of 76 per cent. The additions in Sendai number over one hundred. There are now 594 members in this district. These increases were at the rate of \$2 per convert. The first Christian in Japan cost \$60,000. A few years ago the rate was \$400 per convert. And now in these last six months, in and about Sendai, \$2 covered the expenses for each new Christian. Does it pay now to do missionary work?

To-morrow I am going down to Tokio with Bros. Gring and Moore, to have the property at 28 Tsukiji transferred to us.

Yours, very truly, W. E. HOY.

For the Messenger.

Spiritual Truths in Spiritual Words.

A Sermon preached before the students of the Theological Seminary, Lancaster, on Sunday, May 8, 1887, by Professor E. V. Gerhart, D. D. Published by request of the Graduating Class.

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."—1 Cor. 2: 12, 13.

The work committed to a minister of the Gospel is distinctive and singular, both as to substance and method. It has no essential features in common with any work of "this world." The contrast of service is due to the difference between the world and the Church, between the fallen adamic race and Jesus Christ. Christianity is the true spiritual religion; spiritual, because it is of the Holy Spirit, and by the agency of the Holy Spirit it lives, and extends, and accomplishes its end.

In the second chapter of the first Epistle to the Corinthians the Apostle lays special stress on the thorough going contrast between the wisdom of men and the wisdom of God, between Gospel preaching and the enticing words of man's teaching. The wisdom of men he sets aside as inadequate and ineffectual. The men of "this world," even the leaders in philosophy, whose judgment is guided and sustained by human wisdom, are wanting in capacity to judge or even to discern divine wisdom. Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. However gifted the unregenerate man may be, he has not the power of insight into the genius of spiritual things. He does not see their excellence; he does not appreciate their adaptation to the needs of his soul; and instead of recognizing divine wisdom in the Gospel, he may see only foolishness; "neither can he know them, because they are spiritually discerned."

The things of the spiritual world are discernible by the revelation of the Spirit. In order to know the things that are freely given to us of God, preachers of the Gospel have to be taught, not by the spirit of the world, but by the Spirit which is of God. Having received the Spirit they may know the things of the Spirit; and knowing these spiritual things they may teach spiritual things; and teach them, not in words of man's wisdom but in the words of the Holy Ghost. Spiritual things may be known only by the agency of the Holy Spirit; and being known they may be effectually preached in the words which the Holy Spirit teacheth; not otherwise. Spiritual truths must be taught in spiritual speech.

The Gospel is known by the revelation of the Spirit, and is to be proclaimed in words of spiritual truth, founded on the teaching of the Apostle, I propose briefly to discuss.

I.

The Gospel is spiritual truth; spiritual, because it is of the Holy Spirit.

The new creation of which Christ, the incarnate Son of God, is the beginning, the substance and the crown, was by the Spirit formed and constituted. All branches of the Church confess the mysterious fact: "who was conceived by the Holy Ghost." As by the Spirit the new creation was begun and developed, so the new creation was by the Spirit consummated in the resurrection and glorification of the crucified Redeemer. After the resurrection follows the Christian new birth of the disciples. In fulfillment of the Lord's promise God the Father, on the day of Pentecost, sent forth the Spirit of His Son into the hearts of waiting believers crying Abba, Father. By the same Pentecostal Spirit all succeeding believers have been born from above and thus made members of Christ, branches of the true Vine. By the agency of the Holy Ghost the entire economy of revelation and redemption moves forward from its inception to its consummation at the Second Advent.

Therefore the Gospel is not scientific truth, not philosophical truth, nor ordinary historical truth, but spiritual truth. The kingdom is a spiritual realm. It rests on a spiritual ground; lives a spiritual life; uses spiritual agencies, supposes spiritual conditions, and accomplishes spiritual ends.

The Gospel is not historical truth; though it includes the deepest historical forces. Christianity has a potential beginning; it passes through periods of development; and only in course of time it attains to perfection. But the historical is only the law according to which Christianity lives and works.

The Gospel is not philosophical truth, though it embraces the truest philosophy. It excites philosophic thought, and gives impulse to a philosophic construction of its manifold fulness. Yet it is more profound than the profoundest metaphysical thought; and its riches of wisdom the ablest reason has not yet been able to compass.

The Gospel is not scientific truth, not truth which by the scientific method may be reached, or proved, or understood.

When the Gospel is spiritually discerned and embraced there arises a rational demand for a scientific construction of it. Christian theology is a valid human science, than which no other science is more real, or more important, or more helpful to the Church. Yet Christianity is not itself science. More original than scientific knowledge, and independent of all scientific theories and scientific systems, it is a veritable divine-human object of confidence, a spiritual reality.

Distinguished from science, from philosophy, from history, from ordinary practical life, Christ and His kingdom are truth which transcends all these spheres, being the most real of all realities; the most real because the creation of the Holy Ghost on the highest plane of divine-human perfection.

II.

Being spiritual truth, the Gospel may be known, not by men of the world, but by those only to whom by the Spirit the Gospel is revealed.

Men of the world, according to the Apostle, are men whose life, history and character are animated and governed by the world-spirit. The world is the adamic race, fallen mankind, in whom the law of sin is the controlling law of their purposes, their conduct and pursuits. Standing in the self-perverted adamic race they are blinded by the deceitfulness of sin. Their scholarship deals with externals; their science is narrow, inadequate and incomplete; their philosophy is superficial, their perception of God dim and distorted. This characterization, however, is just only when the world's wisdom is contrasted with the wisdom of God as manifested by the Gospel.

The world's wisdom has in it much that is worthy of respect and study. To keep pace with world-movements in all spheres is both important and useful. But if a minister supposes that the wisdom of the world may introduce him to the wisdom of the Gospel, or help him toward purer conceptions of the Gospel, he makes a fatal mistake. In the degree that his spiritual judgment may be ruled by the world-spirit as this is embodied in natural science, or in philosophy, or in non-christological theories of the universe, his vision will be distorted. Instead of getting a better insight into christian problems, he is liable to substitute naturalistic or humanitarian notions for revealed truth.

The chosen disciples of our Lord were under His instruction for three years. They heard His words. They witnessed His miracles. They enjoyed most intimate association with Him in retired places. James, Peter and John beheld His transfiguration on the mount. Nevertheless their knowledge of the Gospel was very defective. Peter even rebuked His Master when He foretold His crucifixion. Though He had said to His disciples again and again that He would rise on the third day, they were unable to understand Him. They did not believe that such a thing was possible as the resurrection of the Son of Man from the dead. This ignorance of the Gospel, these superficial opinions concerning Jesus Christ and His kingdom were only partially removed by the fact of the resurrection. A true insight into the messianic kingdom came only with the fulfillment of the promise on the day of Pentecost. When the Spirit proceeding from the Father was sent by Christ glorified; when thus they became partakers of the new life by the Holy Ghost sent down from heaven, the eyes of their understanding were opened, and they saw somewhat of the breadth of the Gospel.

Analogous to the spiritual growth of the twelve was the experience of St. Paul. So long as his mind was not enlightened by the Spirit, this educated Hebrew was a bigoted persecutor of the Church. Of the blameless, righteous life of the Pharisee he was proud. His persecution and hatred of christians continued until it pleased God to reveal His Son in him that he might preach Him among the Gentiles. When by revelation the mystery of the Gospel dawned upon him, his eyes were opened; he saw christian truth in the Spirit; he began to preach the faith which once he destroyed. His training in the

Greek schools of Tarsus did not give him this spiritual knowledge. The instruction received when sitting at the feet of Gamaliel, the eminent Rabbi of Jerusalem, did not give him this spiritual knowledge. His rabbinical education was indeed valuable; but he remained ignorant of spiritual truth. His Greek culture in his native city was valuable, but it left him enveloped in pharisaic blindness. Nothing removed pharisaic blindness but the revelation of the Son in his heart by the Holy Ghost. Then Greek education, mental discipline, rabbinical learning, natural endowments and his strength of character, all received a new setting. His attainments and resources were by the Spirit related to Christ and consecrated to the work of the Christian ministry.

The necessity of the direct teaching of the Holy Ghost for the ambassadors of Christ is as real to day as it was in the apostolic age. The genius of the Gospel differs from the genius of the world as widely now as it did then. Science and art, philosophy and culture are no substitute. Intrinsically their relation to Christianity is always the same. They need the consecration of the Spirit in order to become servants of spiritual truth. A minister who attempts to advance his knowledge of the Gospel by an endeavor to get instruction from these human sources will increase his natural blindness.

Nor can it be said that the inspired Scriptures of the New Testament may supersede the agency of the Holy Spirit. The spiritual meaning of the New Testament is hidden from all men who seek to get at this meaning through the human sciences. Learning, philosophy, history, biblical criticism are each and all of immense account in the hands of a spiritual man. But apart from the immediate revelation of Christ to the heart by the quickening and enlightening agency of the Holy Spirit, these sciences are worthless. A man may be an eminent biblical scholar of the letter, yet be blind to the glorious vision of the spiritual world. Though written by men after the manner of men, the books of the New Testament were indited by the Holy Ghost; and the personal communion of faith with Christ in the Holy Ghost is the indispensable condition of getting spiritual knowledge from the study of these books. The things freely given to us in Christ; the things taught with so much simplicity and power by evangelists and apostles we may know only in the Spirit, who inspired these chosen writers.

Nothing I have said implies any disparagement of a thorough course of theological study. Were the matter at my disposal I should make the course fuller and more thorough; yet the fullest and most thorough course is only one side of preparation for the ministry. We may correctly pronounce it important, necessary, indispensable. We may insist that a college and theological seminary do foundation work in the service of the Church. I believe all that. But I also believe much more. So also do my colleagues. In order that graduates of the Seminary may truly know the spiritual things which their course of study has been preparing them to preach, they must have the anointing of the Holy Ghost. An insight into the preciousness of spiritual things they can get in no other way. Each man needs the inward revelation, a revelation that comes to the soul by the direct act of God. God in Christ teaches in two ways: by the Spirit in and through the written Word; also by the Spirit more directly through the personal communion of the faithful Christian with Christ glorified. These two ways of teaching are complementary. The direct light of the Spirit in the personal communion of faith supposes a heavenly light shining from the Written Word; and the effectual study of the Written Word supposes a person in whose heart Christ by the Spirit is revealed.

In order to grow in the spiritual knowledge of Christ, a minister must do these two things: first, he must study the Written Word devotionally and critically with unremitting diligence, and do it judiciously with all the best helps which scholarly men of God can furnish. Secondly, he must also open his soul to the direct inflowing of light from Christ glorified by the Holy Ghost. Which of these two things is the more important, I shall not venture to say. Under this aspect it is not necessary to compare them. It is enough to know that both are indispensable. If God has not revealed His Son in your heart, you will not be able to preach His Gospel from any direct personal knowledge of the Gospel, nor will you have the faculty of insight into its interior excellence. Your preaching will be according to the letter more than according to the Spirit; and the letter always kills. On the other hand, if you have the inward revelation by the Spirit, but fail to be faithful students of the Written Word, you will become spiritualistic instead of truly spiritual, and you may mistake your individual experiences and individual notions for the objective truth. When the unction of the Holy Ghost living within answers to the wonderful exhibition of spiritual truth given in the Scriptures; in other words, when the mysterious fullness of the canonical books is studied by a mind inspired by the same spirit that inhabits them, then growth in knowledge becomes growth in spiritual apprehension. Progress in personal Christian experience and progress in profound knowledge of the Bible will go hand in hand, each complementing the other; spirituality of mind will be learned in the Scriptures, and the knowledge of the Scriptures will be filled with heavenly anointing.

III.

If spiritual truth be known in the light of the Holy Ghost, then the Gospel may also be preached in words which the Holy Ghost teaches. Says the Apostle: Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

Between spiritual truth and the words by which truth is spoken there is an inward connection. Words must answer to the genius of the truth which informs them. Every kind of truth clothes itself in suitable vestments.

Spoken language varies with the theme of speech. This is no novel principle. All of us are aware of it; and we all apply it. Mathematicians has a language of its own. Natural sciences use words in the scientific sense. The same law reigns in the professions. The lawyer employs legal terminology. A measure of legal knowledge is requisite to understand him. The professor of a medical school lectures to his classes in medical terms. The same word has a different meaning according as it is used in the service of finance, or of trade, or of a profession, or of a science. Nowhere is this principle more marked than in religion. The kingdom of Christ has its own language.

There is a notable difference between classic Greek and New Testament Greek. There is a notable difference also between the sacred English of King James' version and the secular English of the seventeenth century. This principle is regnant in the Christian pulpit. There is a suitable language of prayer. There is also a suitable language for the sermon, as to the selection of words, the character of style and the mode of delivery. The Christian pulpit has a speech as distinctive as the civil court, or the chair of a professor of mathematics.

The question may be put: What are suitable words for the Christian pulpit? A sufficient answer would have to enter into details. This one aspect of our subject would itself furnish material for a whole discourse. But I desire merely to fix your attention on the general principle on which the Apostle lays stress.

Spiritual things are to be spoken in spiritual words. That is the meaning of the somewhat obscure expression of the Apostle as given by our authorized version. He says: "Comparing spiritual things with spiritual." The word *comparing*, as we now use the term, does not convey the exact sense of the original. Paul does not mean to say that we should compare one inspired passage with another inspired passage, or one Christian truth with another. Our word *comparing*, or *expressing*, would better answer to the original. The teaching of the Apostle I understand to be this: conjoining spiritual words with spiritual speech. The apostles have received, not the spirit of this world, but merely an inspiration of human genius, but they had received the Spirit which came forth from God; and the purpose of the gift was that by His light and strength they might know the things which were freely given to them of God. God's Spirit was to them the only true interpreter of God's revelation. From things revealed Paul passes to knowledge, and from knowledge to speech.

The order of thought embraces these three elements: First, the spiritual things themselves, the mysteries of the kingdom; then, the knowledge of these mysteries; and thirdly, speech, or the utterance of knowledge by words.

The mysterious facts of Christianity are not earthly, nor secular, nor in the ordinary sense human, much less natural, but spiritual; they are originated, developed, organized, and vitalized by the Holy Ghost. Therefore only by the Holy Ghost can these spiritual things be rightly known. This same law the Apostle enforces in another place; no man can say that Jesus is the Lord but by the Holy Ghost. From this relation between spiritual things and spiritual knowledge follows the third requisite, that spiritual knowledge may be taught in a legitimate way, not by the ordinary words of human speech, not by the language of any art or science, or philosophy, but only in the words of the Spirit.

What are spiritual words? What is the difference between the words which man's wisdom teaches and the words taught by the Holy Ghost?

The difference is more internal than external, involving contents rather than form. The same words used by the Greeks in the pagan sense were by the apostles used in the Christian sense. Nearly every word of the New Testament is found in classic writers. The syntax of the New Testament writers is Greek, at least as regards all its essential features. Yet every prominent word and every sentence in the New Testament has a meaning which is determined by the divine-human life of Christianity, a meaning altogether new in Greek literature, a meaning even that to the Jews was a stumbling block and to the Greeks foolishness. In English or German there is the same broad difference between the speech of the world and the speech of the Christian ministry. The same word or words wrought into propositions and uttered in articulate sounds, have widely dissimilar significance. Spoken by a man of the world the import, the key note, the purpose and the effect are, like the first man, or like the unregenerate Adam of the earth, earthly. The same words wrought into the structure of Christian speech by a minister of the Gospel who has an inbreathing of the Holy Ghost, have an import, an uplifting ener-

gy, a vitality and a molding influence, which, like the second man, or like the new creation in Christ, is of heaven. As the natural man bears the image of the first Adam, so he uses the speech of the first Adam. As the spiritual man bears the image of the last Adam, so he speaks the things of the Spirit in the speech of the last Adam, who is heavenly. Words differ from words, spiritual speech differs from natural speech as widely as the spiritual man differs from the natural man, or as the kingdom of God differs from the kingdom of this world.

Words are not like shells enfolding a kernel. The one may be separated from the other; each has different properties. There may be a shell without a kernel, and a kernel without its shell. Not so with human language. Words are rather like the body of a living man. Words are things, living things, an integral part of man's personal existence and history. As a man *is*, so he thinks, so he chooses, so he speaks. If he be a living member of Christ his thoughts, his purposes, his pursuits and plans will be Christian; and his speech will be Christian speech. Language is the articulate utterance of life. Human life circulates in words like blood in arteries and veins. The two, the vitality and the outward form, the soul and the articulate sounds, are one; they can not be divorced. A minister who manufactures speech mechanically, or speaks a language not vitalized by his soul, does not use words; men may call his vocal utterances words, but they are not really words; his speech is no more than a corpse, an exterior inanimate thing. It has no spiritual life. Life is wanting in his speech because wanting in his heart; or if he be really a spiritual man his spirituality is not breathed into his speech; and the discourse called a sermon is a lifeless harangue. It may have adamic vitality, or scientific truth, or philosophic depth, or logical force, but if not inbreathed by the Holy Spirit, if the words are not instinct with heavenly inspiration, the sermon, even if constructed according to homiletical rules, cannot be the power of God and the wisdom of God unto salvation. It may instruct, or interest, or please, but it does not build up the Church on the foundation of the apostles and prophets, nor will it win unregenerate men from the world to Jesus Christ.

Whether or not Christ be preached in spiritual words, that is, in words taught by the Holy Ghost, depends on the preacher. A member of the Church, educated and trained for the holy office, and set apart by the laying on of hands, he has the unction from the Holy One, he has "the gift" on which spirituality of personal life and the spirituality of pulpit ministrations turns. Whether he open his soul to the spiritualizing virtue and the sanctifying unction of the gift is a question of the door is his own act. He only is responsible. The objective benediction is present; it enforces itself on his mind and heart day by day, hour by hour. Will he hear the voice? Will he unbar the gates of his inner life? If he does unbar these gates; if without reserve he opens his entire inner being to the Holy Ghost, thus giving Him access to the mysterious depths, his feelings and his enthusiasm will be of the Spirit; his desires and thoughts, his purposes, and his labors will be by the Holy Spirit, acting from within, be spiritualized. Then will the words of his mouth flow with a holy anointing. A joyous heart dictates words of joy. Sorrow utters its grief in sorrowful words. The loving heart of the loving mother breathes in gentle, tender, kindly tones of voice. The ire of wrath breaks forth in harsh sounds. This law shapes pulpit utterance. When the heart of the minister is filled with spiritual truth; when by the Spirit his thoughts are enthused, and his soul kindles with love to men for Christ's sake, this burning devotion will pulsate in his speech. He will preach the Gospel, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; expressing spiritual truths in spiritual forms.

A sermon like a poem may be one of three things. It may be a work of art, or an inspiration, or it may be both. A work of art it may be without heavenly inspiration. Then it is the product of religious or biblical knowledge, of theological culture, and thoughtful preparation. If it be this and no more, it may have sound doctrine and be edifying as well as instructive; but the blood of spiritual life will not course fresh through its veins, and the words will not have the clear ring of heavenly spirituality. In many respects, it may be good; but the Spirit of Christ does not breathe in it. What the sermon lacks is inspiration.

By inspiration, I mean the gift, or that heavenly vitalization, which comes by the direct action of the Holy Ghost upon the rational and ethical powers of the preacher. This is the fundamental requisite. Mental itself is indeed insufficient. Mental discipline, biblical knowledge, theological education, careful, logical preparation, are all necessary. But the direct action of the Holy Ghost and the appropriation of this divine "gift" by faith and prayer is the first thing, a constant necessity, on which the efficiency of theological education depends.

A sermon which is the true exponent of the Christian pulpit unites two things organically; being both an inspiration and a work of Christian art. Perhaps I may express the idea better by saying: the best sermon is a fresh inspiration of the Spirit wrought out by the best art of the Christian pulpit. But art should not unduly

check or externally shape Christian truth. Inspiration must have free play. It must enjoy the freedom which is spontaneous, yet be consistent with Christian judgment and the native order of human speech. Every sermon calls for a new inspiration. Each requires a new opening of the regenerate heart to the immediate inflowing of the Holy Spirit of Christ glorified, corresponding to a new effort of sanctified intellect.

The inspiration of the apostles is primary and normative. Your inspiration, brethren, is secondary and responsive. Yet for them the original gift was no more necessary than the use of the same gift is for you.

For the Messenger.

Working for Our Institutions in 1841.

Letters from Dr. B. C. Wolff to Dr. J. W. Nevins.

Easton, Jan. 18th, 1841.

Very dear friend and brother:—Mr. Mayer, (Rev. Jacob,) and myself are this morning about starting for Reading, by the way of Mr. Becker's, Helfrich's, Herman's, &c.

In the Easton congregation we have taken up subscriptions amounting to upwards of \$2,300. It will certainly be raised above \$2,500; perhaps it may reach \$3,000. It certainly would, if the floods had not come.

Mr. Hess is preparing matters in his congregation. He gave \$200 himself. Zellers, (Rev. Daniel) of Allentown, is up and doing, and Hendel is all life. In him the spirit of the Huguenot is revived. We go to feel the pulses of Becker and Herman.

How is Dr. Rauch? I am greatly concerned for him, having had no time to write to him and not hearing a word. Give my love to him and assure him of my unabated interest in him and of my private prayers for his recovery. May the Lord ever be with him to bless him. My affectionate regards too, to his wife and to that precious little wife of yours. As I think of it, do tell your good brother that his Trenton communication was the very thing.

Please write to me immediately, if you can, at Reading, care of Pauli. I expect to remain there for ten days or so.

The spirit of Eastern Pennsylvania is waking up. There are through this region a great many descendants of the Huguenots. The emigrants to this country a hundred years ago of the Reformed persuasion came, I find, chiefly from the Palatinate and from Switzerland. It would be well if we could trace their history. The Tract proposed to be published by the Philadelphia Classis, is a good idea, since the days of the Reformation—a history of the Reformed Church as its principles have been developed in the Churches of France, Holland, England, Scotland and this country. You could give it to us. I may say more to you about this. Now I cannot; but you have my idea. Such a history—the history of the Reformed Church, is a development and progress of the great principles of civil and religious liberty in the world. My love to all. God bless you.

[Sgd.] BERNARD C. WOLFF.

Rev. Jno. W. Nevins, D.D., Theological Seminary, Mercersburg, Franklin Co., Pa.

Reading, Feb. 1, '41.

Rev. and Dear Bro.:—Yours is just received and as it is hailing so as to be very uncomfortable without, I remain within and write in reply.

In the next place the flood could not sweep away all public spirit along the banks of the Lehigh. Our friend, the Rev. J. C. Becker, read me a sermon which he preached on the occasion of the flood, and one of the points that he made, was that God intends by such calamities to teach men their mutual dependence, and to call into exercise proper feelings of sympathy and benevolence. It was an admirable sermon, and we must have it printed. He is really a remarkable man, and it is a great pity that he is permitted to remain in his present situation and rust himself away. He is, however, at work in the centenary cause. When he came to Classis he rather thought that nothing could be done in his charge. But he took fire before he knew of it—drew up the report of the committee on the subject, and was heart and soul engaged in its support. My object in coming out with Mr. Mayer to this part of the Church, was, simply, to have an opportunity of ascertaining the state of feeling throughout this region, and to see what the ministers were doing. We found every one of them at work, Becker, Hess, Zellers, the Hermans and Wagner—all busy in bringing the centenary to the notice of the people; and an interest already existing in the minds of the people that surprised me. The change indeed is so great that I can ascribe it to no other than a special divine influence. In all the congregations from Easton to Lebanon upon the direct route, they are ripe and ready for the work. In this place we have included Hoffman's, three scholarships. In Womelsdorf the Eckert family takes one, and in Lebanon, there will be three and two probably in the congregation. In Easton it may be that one or two more will be raised. In

the East Pennsylvania and Lebanon Classes, from present appearances, I think with prudent management that \$50,000 may be easily had. A good deal, of course, will depend upon your Agent. Bro. M. is admirably qualified to labor among our people in the country generally.

My own impression now is that we will exceed the \$100,000, and I would suggest that 33 or 35,000 dollars be set apart for the seminary and twice that sum for the College. The surplus might be given to the Beneficiary cause or such other objects as Synod may approve. If we go on as we have begun 100 scholarships may be raised for the College, besides other contributions from the friends of education. In sustaining the Seminary there will be no sort of difficulty. It is a very easy matter to keep the subscriptions for its funds up to their just proportion, and to this regard must always be had by the Agent. I myself must return in the spring, if my throat continues to improve as it has hitherto. In this case it would be well to appoint Mr. Mayer for the Centenary object. It takes no more time to present the claims of both Institutions than those of but one, and thus expense in the way of salary could be spared. His attention should be given in the first place to the country between the Susquehanna and Delaware. There will be field enough for him for one year, and there he can be most useful. They do not want him either in Zion's or Maryland Classis as they are going to do great things there themselves.

I do think, my dear Brother, that the Lord is blessing us as a Church. Oh! that we may be prepared to receive it. My fear is that we may not be sufficiently humble—that we may become proud and self-sufficient—and that our very success may lead to a spirit of strife and pre-empt. May the Lord prevent it. May He pour out His Spirit upon us and teach us our dependence upon Him, in the day of prosperity, as well as in the time of trouble.

I do not like the spirit exhibited towards the Lutherans in the last MESSENGER. I feel as if that affair was altogether wrong. Need we indulge a spirit of resentment when we see their vain glorious boasting? So that we only enjoy the smiles of the divine favor, the ministers of our sister Churches may throw their hats in the air as much as they please; and when they choose to gnaw the file, as that hardly white man did, when he said you had changed your creed, &c., I can only be amused and laugh at his downright folly. He deserved all that Vindex gave him; but it was too much to fill so many columns with notices of the *Observer*. Besides Zwingli is rather unfortunate. He is in danger of taking a false position, and will rather injure than do good to it.

There is a forward movement among the good people of this place. They have an English Sabbath school, recently got up, of more than 200 children. It is in good hands and works admirably. Mr. Pauli is pleased with it. It brings many more people to church. He sees it and admits, and thinks that we must soon have English preaching. It can only, however, be effected by an arrangement amongst the people. They (—) attempted it through the agency of one or two persons not of the congregation, and it has resulted in no other feeling than a sentiment of utter disgust for the man. There are I suppose from 1500 to 2000 members belonging to this church, and they are well able to do all that the interests of religion may require, without any help from abroad. Many of their best members are looking to it. Mr. Pauli himself proposes to introduce a prayer meeting in connection with the Sabbath-school, and this gain will prepare the way for another step in advance. The whole affair in regard to English preaching was premature and moreover badly managed. The people must be let alone, as they will not suffer foreign interference. — did great harm and even Mr. Mayer's talks were not well taken.

I do bless God that Dr. Rauch is doing well. Give my love to him. My dear brother, may God spare you both very long, and make you both a blessing and a crown of glory to our Church. You know not how my heart yearns over you both, and over all connected with our institutions. My love to them also.

I think it will be enough to let the one half of your subscription go to the seminary. One scholarship will be enough for you, and, besides, I like that little wife of yours and should like to see her very comfortable, with that ugly fence covered up with nice rose bushes and other garden stuff.

Your suggestion in relation to the overseer, I approve also; but I think \$500 too much. An idle man might do it for much less, and if James M. Carson were not a very active business doing man, I would say that he could afford to do it for \$300. I dare say he would, and perhaps be more popular than the other.

Please write to me at Easton, where I shall be by the middle of the week. I intend then to stir up Bro. Berg, if I can, and see what his people will do. He was not at the Classis. I didn't like that. I want him interested. He ought to be. We are about doing a great work at Mercersburg.

Yours, in love,

BERNARD C. WOLFF.

Rev. J. W. NEVINS, D.D., Mercersburg, Pennsylvania.

* See Editorial note.

Family Reading.

The Hour of Comfort.

Sometimes there comes within the life,
This checkered life of ours,
So much of loss and pain and strife
That our sad eyes, with tear-drops rife,
Look up and see no flowers.

A sudden sorrow clouds the day,
And the tired heart grows faint,
For strength and courage die away,
And lips that have been firm to pray
Can only make complaint.

And life becomes at such a time
An unattractive thing;
There is no sound of cheery chime,
The days move on in dreary rhyme,
And bring no heart to sing.

If such a time should come to thee—
And somewhere in the years
For every one its pain will be—
Do not despair, but try and see
Some sunshine through the tears.

And know that he whom sorrows teach
Receives a gift from heaven;
His tenderness some hearts may reach
To whom the glad in vain might preach,
And joy through him is given.

O, then, be thou a comforter
To some more sad than thee;
And while thou thus dost minister,
Strange bliss in thine own heart shall stir,
And grief forgotten be.

—Illustrated Christian Weekly.

The Princess of Wales' Dairy.

BY MRS. PORTER.

A ten minutes' brisk walk through the pleasant grounds and the opening of a swing gate brings you to one of the most attractive features of the estate—the Princess of Wales' own dairy. Imagine it, if you can, a Swiss cottage with projecting eaves and peaked gables, built of dark Norfolk stone, and broken by quaint little windows with diamond panes. Let your fancy enwrap it with budding rose vines; the clematis, with its splendid flowers of blue, rose and white; green shoots of ivy and a wreath of yellow honeysuckle. Surround the cottage with a running border of rich purple pansies, planted by the white fingers of the Princess, and in the low arched doorway with the Prince's plumes over the lintel, the figure of a roly-poly old woman with red cheeks, twinkling black eyes, a black net cap and a big white apron, the strings of which define a dairy with its care-taker of 23 years standing.

Alexandria's Dairy.

There are four rooms beside a small dressing-room under the eaves in this pretty place, and naturally I chose to enter the most interesting one first, the tea room, in which the Princess has placed every ornament with her own hands and where, in the afternoon, she goes with her friends and cuts the bread, the butter for which she churned herself. The room is small, has a light matting on the floor, and the walls are covered with dark sage green paper. All the woodwork is oak, simple but well carved by hand, and in the square window a cushioned oak seat is placed. The chief decorations are tiles, beautifully painted by personal friends and relatives of the Princess. The very door by which you enter has on the inside three tiles in Watteau tints inserted between the panels and painted by the Duchess of Manchester. They show three plump and lovely little cherubs fishing, and very much tangled up in their own lines.

These were the earliest tile contributions to the tea room, when they were matched by the first Duchess of Westminster, who sent, for the door opposite, opening on a tiny stairway, three tiles of similar size and coloring, but much better done, representing the same cherubs hunting a wild boar, though for safety two had hied up a tree.

Above the wainscoting were three tiles with Kate Greenaway sketches, very daintily finished by the Princess Louise, and five still more cleverly done by the Duchess of Cumberland. These represent Danish dairy scenes, and when the Queen of Denmark visited her daughter she told the old dairy woman that one tile, showing a fascinating little dairy with a red and white tiled floor, an open swinging window in which roses were peeping and a pretty maid with a Dolly Varden dress and a coquettish cap, was really a facsimile of her own dairy in Copenhagen.

"What sort of a woman is the Queen of Denmark?" I asked Dame Barber.

"A very pleasant spoken lady, please mum, and so young looking that it came hard to believe that she was the mother of our Princess, and she knows all about butter making, too."

There were scores of other tiles colored by titled painters, and a pair of handsome plaques from the Duke of Hesse, sent after the Princess Alice died. Two water carafes on brackets were decorated by Mr. Francis Knobel, and there are a couple of large octagonal china plaques of old Russian delft, sent by the Czarine of Russia for her sister's dairy, and depicting winter scenes on the Neva.

The Prince as "Bluff King Hal."

Do coming events cast their shadows before? was the horrid question suggested

by a huge gilt plaque high over the doorway. On the plaque was painted, in all the glory of ruff and red mantle, velvet cap and curling feather, the Prince of Wales as Henry VIII. It seems that His Royal Highness attended a fancy dress ball at Lord Westmoreland's some time ago and whether because he found it so jolly playing at King of England or whether he thought the costume of Bluff King Hal becoming the deponent sayeth not. Suffice it to say that in this character he posed to a fair lady; a sweet prodigal in colors, the picture proves.

Over the mantel is a small, square mirror in black teak wood, and round and above it are hung a quantity of beautiful India ware of a brilliant blue color brought by the Prince from Singapore. On the mantel shelf stands the curious teapot said to be priceless in value and the Prince's own contribution to the room. It is of Dutch manufacture, very old, and in the shape of a very stout Dutchman sitting astride a barrel of wine. Pulling up the old man's cap you find it acts as a lid, and here the tea is put in. The very fat stomach answers as the body of the pot, and turning a tiny gold spigot in the barrel, out runs the favorite 5 o'clock beverage. The coloring of this piece of china is so perfect and the half drunken, but good-tempered expression so natural, as to quite fascinate the beholder.

On either side of the teapot is a Dutch dragon in the same ware, and of which Dame Barber remarks: "I dusts 'em with fear and trembling."

"But where," I asked, after looking at some dishes decorated by Prince Leopold and a vase colored by the late Sir Stafford Northcote, "but where is the Queen's present?"

"There's something here, mum, from her Majesty, but as I heard his Highness say to a visitor, 'it's not the value, it's the association.'"

I recognized this speech to be preparatory when I looked at the tea-set Queen Victoria sent to her daughter-in-law's dairy. It consisted of a diamond shaped tray, gilt edged, and upon it a poorly-colored sketch of Windsor Castle. The tray held a teapot with Balmoral Castle on its face, the sugar-bowl Osborne, the milk-jug Buckingham, and the two cups Eastbourne and St. James, all royal residences. The china itself was thick and ordinary in make, and the whole thing of the description that summer tourists take home from the seaside.

Some Royal Presents.

Near this rather shabby little gift stood a table bearing a huge basket in Majolica, and an exact imitation of a woven rush basket. In this lay a fine salmon, colored to the life, and to the sides of which the drops of water were clinging. This was a remembrance from the Queen of Holland. A group of cows perfectly painted in Sevres were from "Eugenie." The latest addition to her china cupboard that the Princess has made is a strawberry dish she has just sent down from London. It is of white porcelain, in the shape of a mammoth strawberry leaf. From the edge, ripe red berries seem to be falling. The handle is made of twisted leaves and berries in their natural green and red, with a single spray of strawberry blossom. A china spoon and fork to serve the fruit, decorated in a similar manner, were there. If the pretty Princess has a particular "wanity" in eating it is for fruit, strawberries especially, and they have been sent to Marlborough House from the forcing houses at her country seat ever since she left there.

The dairy proper, where the Princess makes thick yellow cream turn into fragrant butter, through the medium of a dainty silver churn, has also much to interest the visitor. The walls are covered with tiles presented to the Prince and which he had placed here as a surprise for his royal dairy maid. These tiles were made in Bombay and are of a peculiar peacock blue in which the rose, the shamrock, the thistle and the motto "Ich Dien" are ingeniously intertwined.

Round the room runs a white marble counter, covered with silver pans porcelain lined, and bearing the plumes and Prince's initials. These were filled with cream-coated milk from the sweet breathed Alderneys near by.

Broad bracket shelves of marble held numerous cows, bullocks and calves of different sizes and every imaginable material, including Italian and Parisian marble, alabaster, china, terra cotta and silver—all gifts. A long milk jug, painted by the Princess Louise to match the Indian tiling, stood in one corner, and opposite the door was the mounted head of the Princess' pet Alderney, with a silver plate recording her virtues and the number of prizes she had won at shows.

On a marble table stood a simple gilt and white china tea-set and a pile of napkins marked with the royal stamp. This for the benefit of stray visitors from the hall who wanted a drink of fresh milk. I had a drink myself and, as there is no place nearer than three miles where one can get refreshments, it tasted particularly good.

In the adjoining room, neatly tiled from floor to ceiling, the butter for the hall is made, and when the family are in London it is sent up fresh every morning. The day's supply was laid out on white platters previous to being packed, and very tempting it looked, and very delicious it tasted. It was made up in little pats and scrolls, strawberries and balls, and ready for the table. With an air of pride Dame Barber said, "If you look here, mum," pointing to a dish on one side, "you'll see his Highness'; over and particular I have to

be about it; not a grain of salt to go in; only a taste like in the cream, and the pats to be just so thick and not as big round as the others."

Butter Pats for the Prince.

I looked at Albert Edward's pats with interest. Yes, they were the size of a half dollar, the thickness of three, and bore in rich butter relief either the crown, the coat-of-arms, or the three feathers of his Royal Highness. It almost worried me to think of the Prince at every meal engulfing his coat-of-arms, feeling his crown melt in his mouth; and would the feathers by any possibility tickle his noble throat as they glided down, I wondered.

With the butter packed in shallow baskets, or hampers, go little pails of cream and milk, the pails burnished pewter with brass trimmings and coat-of-arms, and quantities of fruit and produce from the kitchen garden.

"Does the Princess make butter often?" I asked before leaving the pretty dairy, in which the mingled odor of blossoming flowers and fresh butter vied with any scent Rimmel can produce.

"Lor', mum," answered the plump guardian of the place, "Her 'ness used to come reg'lar, and she'd churn away till the red flew up in her cheeks like, trying to make the butter come, and she would not let me lay a hand to it, but this year she was that took up with skatin', which was uncommon good, that she only come in twice or three times to the butter room. But her Highness came in nigh every day when she'd be village to take a cup of tea with the ladies, and then she'd send the lad for strawberries and a loaf as well."

Philada. Press.

Youth's Department.

"Who Loved Me."

Three little sunbeams, gilding all I see.
Three little chords, each full of melody.
Three little leaves, balm for my agony.

"WHO."

He loved me, the Father's only Son.
He gave Himself, the precious spotless One.
He shed His blood, and thus the work was done.

"LOVED."

He loved, not merely pitied. Here I rest.
Sorrow may come—I to His heart am pressed.
What should I fear while sheltered on His breast.

"ME."

Wonder of wonders, Jesus loved me—
A wretch—lost—ruined—sunk in misery.
He sought me—found me—loved me—freed me.

My soul, the order of the words approve:
Christ first—me last—nothing between but love.

Lord, keep me always down: Thyself, above!
Trusting to Thee, not struggling restlessly,
So shall I gain the victory.
I—"yet not I but Christ"—"who loved me!"

—Selected.

Besetting Sins.

Alice Gray leaned over the fire, her chin resting in her hands, and a pensive look in her brown eyes. It was Sunday, and that morning, in church, she had listened to Mr. Bentley's sermon with rather a curious interest as he spoke of the "sin which doth so easily beset us." Now she was quietly wondering what could be her own besetting sin.

"I am sure," she said to the fire, "it is not ill temper; and it can't be acting deceitfully, and speaking horrid untruths; for I should despise myself if I did that. I don't hate anybody, or take what does not belong to me, and no one can say that I—"

"Alice," called Aunt Mary, gently, from her seat in the adjoining room, "if you have finished with my pencil, will you get it for me? I need it for a few moments."

"Why, Aunt Mary! didn't I return it yesterday?" began the little girl, when, catching herself up, she said hastily, "Oh! I remember. I was in a hurry, so I just slipped it into my pocket when I was in Kitty Blake's. I'll run and get it."

But, in a short time, Alice walked into the room with a face which was very long indeed. The gold pencil, which she knew her aunt prized highly, was gone from her pocket—lost, probably on the way to her friend's house.

"O my child! why did you not give it to me as soon as you had finished? You would then have saved all this trouble," exclaimed Aunt Mary, trying not to be too severe on her little niece, who looked really penitent, though she only said, as many little girls have said before, "I didn't think."

While she stood with downcast eyes, clasping and unclasping her fingers, her father walked into the room, saying, with the air of one who expects a satisfactory

reply, "Alice, did you mail my letter yesterday?"

"Oh!" and Alice's heart gave a great thump. "Papa, I forgot it!"

Mr. Gray stopped in his complacent march up and down, and hastily turned to look at her. "My daughter," said he, "that letter is an important one, which should have gone, by all means, yesterday; bring it to me at once." Papa spoke sternly, and Alice quickly obeyed.

"I see, Alice, that you are not to be trusted," said Mr. Gray, as he took the letter from her trembling hands.

This last bitter thrust was more than the little girl could bear, and she hastily left the room, while hot tears rained down her cheeks; for we are never so unhappy as when we have no one but ourselves to blame as the cause of our trouble.

It was not many days later that Alice met with a trial which cost her a great many sighs. A cousin, traveling abroad, had sent her as a gift a beautiful lace handkerchief, which was the pride of her heart. This she carried into the parlor to exhibit to some friends, and, after the handkerchief had been duly admired, it was placed on the corner of a table. Of course, nobody could explain just how it came about, but an ink bottle which had been placed on the table was overturned, and the handkerchief was ruined.

Alice? Oh, yes! Alice remembered, in the midst of her grief, that it was she who had put the ink bottle in the unsafe place.

Ah, my child! has not this week shown you the "sin which doth so easily beset you?" Do you know now what is your chief fault? I think so; for, as Sunday again drew near, she whispered to Aunt Mary, "I believe I have learned my besetting sin. Don't you think it is carelessness?"

"Yes, dear; carelessness, leading to a long train of evils which end in selfishness; for do you not think it is selfish to be as thoughtless as one little girl has been during the past week?"

Alice's face flushed painfully, as she said: "I never knew I was so selfish." So Alice is taking her lesson to heart, and striving bravely to overcome her own "besetting sin." I wonder whether other little ones cannot do likewise!—S. S. Times.

Stopped by a mouse.

Did any one ever imagine that a mouse could stop a railway train? It seems to be impossible; nevertheless it was done recently at the town of Capri, near Modena, in Italy.

On the Italian railroads an electrical apparatus, upon the departure of a train from any station, rings six strokes upon a gong in the next station. The station master at Capri, hearing his gong ring three strokes where they should be six, immediately came to the conclusion that there was something wrong on the line, and ordered up the electric signals of warning. The train, which by this time was under full headway, came to a dead stop.

Then began a transfer of telegraphic messages. The passengers were anxious to know what was the matter. They waited while the messages went back and forth. The inquiry established the fact that everything was right on the line, and the train was ordered forward after considerable delay.

The station master about this time thought it might be well to look into his gong, and there he found, stuck fast between the cogs of the electrical apparatus, a poor little mouse.

The unhappy animal had happened to be in the interior of the clock when it "struck one," and down he attempted to run, but was caught between the murderous wheels. His little body was big enough to stop the whole apparatus, and consequently the train as well.—Ex.

Listening.

It is a great accomplishment to know how to listen. "Why, that is easy enough!" we hear some of our young readers exclaim. We are very glad if you have found it so, but we think it must be very hard to be good listeners, or there would be more of them. As a general rule, especially among boys and girls, we find that persons like to talk themselves rather than to hear others talk.

Some few years ago, we remember speaking with a gentleman about an attractive young girl who had just come into society. In giving his opinion of her he said, "I don't know when I have so en-

joyed meeting a young lady; not because of her beauty and her charming manners, but because she was a good listener. Really," he continued, "to listen well is a great accomplishment."

We heard of another young lady spoken of in a different way by a friend of ours, not long after. He said, "There is no pleasure nor satisfaction in talking with her. While I was doing so, her eyes were wandering about the room. I saw she was trying to hear, at the same time, what these near her were saying. She has become so used to doing this," he added, "that I fear it is now a habit with her."

Learn to listen, boys and girls. When any one is talking to you, give your whole attention to what is said, unless, of course, it is something you should not hear. Don't do it because you think you must, but try hard to get really interested in what you are hearing. You can often learn more from the people you meet than you can from books. Remember this, and see how much you can gain in this way.

We know a friend who has done this for years. He has made it a rule to learn what he can from all whom he meets, no matter whether they are young or old, rich or poor, whether they know much or little, because, as he says, "There is not a person who does not know more than I do about some one thing at least, and that one thing I want him to teach me." The consequence is, that he has gained information on all sorts of subjects that have been valuable to him and to others all his life. We think his rule is a very good one, and that it would not hurt any one to follow it.—Parish Visitor.

Epitaph on a Tombstone in the Parish of Dunse, Scotland.

"Beneath this stone three infants lie,
Say, Are they lost or saved?
If death's by sin, they sinned, for they are here,
If heaven's by work, in heaven they can't appear.
Reverse the Sacred Page, the knot's untied:
They died, for Adam sinned: they live, for Jesus died."

Moses the Gentleman.

School were asked what sort of a man was Moses. In reply they said he was "meek," "brave," "learned," and at last one little fellow piped up, "He was a gentleman." The surprised official asked, "What do you surmise?" "Please, sir," was the reply, "When the daughters of Jethro went to the well to draw water the shepherds came and drove them away, and Moses helped the daughters of Jethro, and said to the shepherds, 'Ladies first, please, gentlemen.'"

Pleasantries.

He (at dinner)—May I assist you to the cheese, Miss Vassar? Miss Vassar (just graduated)—Thanks, no! I am very comfortable where I am! But you may assist the cheese to me, if you will!

An Irish gentleman having purchased an alarm clock, an acquaintance asked him what he intended to do with it. "Och," answered he, "sure, I've nothing to do but pull the string and wake myself."

Gentleman: "I am sorry, Uncle Rastus, that I can't do anything for you this morning, but charity, you know, begins at home." Uncle Rastus: "All right, Mr. Smif—all right, sah, I'll call 'round at yo' house 'bout seben dis ebenin', sah."

"Ah! what's this?" exclaimed the intelligent compositor, "Sermons in stones, books in the running brooks? That can't be right. I have it! He means 'Sermons in books, stones in the running brooks.' That's sense." And that is how the writer found it. And yet he was not happy.

Mrs. Purket (nee Gamp): "Please, sir, I want one o' them thum-um-things, yer know, sir, as regglates the 'eat of a room." Chemist: "Thermometer, you mean, ma'am, I suppose." Mrs. P.: (eagerly): "Yes, sir, that's it, sir. And if you'll be's kind, sir, to set it to sixty-five, 'cause that's what the doctor says I'm to keep the room at."

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

Rev. D. B. LADY,
Rev. C. S. GERHARD,
Rev. J. S. KIEFFER, D. D.,
SYNDICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the Office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

✂ We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, MAY 25, 1887.

The next month will be a very busy and important one for our Church. Spring time is always a busy season for our ministers. The Easter and Whitsuntide communions, and the annual meetings of the Classes make it so. But this year the General Synod meets, and hard upon that comes the Centennial Celebration of Franklin and Marshall College. We hope the brethren are ready for all this. The program of the College exercises has been published and there will be such a gathering on the campus at Lancaster as has never been seen before. We hope the people will go up to the feast with joyous hearts and full hands.

The *St. James Gazette* records a strike among the clergy on the island of Scio. Many parishes of the Greek Church were backward with their tithes and they were interdicted by the bishop. The priests stopped their work of marrying, baptizing, and officiating at burials of the dead, and these matters were taken in hand by the laity.

We are glad to see from an exchange that earnest efforts have been made in Boston to break up the fraudulent firms who advertise "work for women," and entice poor women into buying yarns and other materials at extravagant prices on the promise that when worked into finished articles the latter would be purchased at a high price by the advertisers. Swindlers like the above are very common. They are oftenest perpetrated through "blind" advertisements which speak of a way in which money can be made by persons in every community, but fail to tell what the business is. The money sent for samples or information goes into the hands of some thief and is never heard of again.

A brief report of the annual dinner of the Philadelphia Alumni Association of Franklin and Marshall College, held in this city on Friday evening, will be found in another column. The spirit that prevailed showed a renewed and increased interest in our institutions at Lancaster, and made us hope that associations of the kind will be formed in other localities. They certainly will help to bind the graduates of the College to their Alma Mater and stimulate them to promote her interests in the future. Without disparagement to many other fine speeches on Friday evening, we were especially impressed by the one made by W. U. Hensel, Esq., on the importance and necessity of *Self-Assertion*. Mr. Hensel is entirely right in this.

The *Christian World* of May 12th, contains a sermon of more than ordinary merit on Christian education, delivered by Prof. E. R. Williard, at the college chapel, Tiffin, Ohio, April 3d, 1886. Want of space, prevents us from transferring it to our columns.

A correspondent of the *Sunday School Times* questions the assertion made by Dr. Franz Delitzsch in the same paper, that the true religion could not have become the common possession of humanity without having become first of all the privilege of one nation.

The *Times* in giving its correspondent a reason for the assertion of Dr. Delitzsch, says:

"Our only explanation of the fact in question is, that is the way God looked at it. God tried, as it were, one plan after another, until He was satisfied which way was the best; and to that plan He adhered. First He treated the human race as a whole, all portions of it alike; but the race went wholly astray. At last He made the experiment of taking one family as the beginning of a new people, and training that people to be His representatives to all the earth. According to this plan, God's truth was 'to become the common possession of humanity' through becoming 'first of all the privilege of one nation'; and it is in accordance with this plan that God's providences have been at work from that day until the present. And, after all,

this is the basal principle on which must rest all wise and efficient endeavor in any and every sphere. There is no circumference without a centre. There is no making progress without a starting-point. No man can be a real lover of all the world who has no special love for one country in particular. No man can have a hearty interest in all his fellows, who cares no more for any one person than he cares for everybody else."

It seems to us that a better explanation is found in the fundamental truth that God, if He gave salvation to man at all, must give it in the form of *life*—in the Person of His Son. There must be a nation and a family through whom the seed must come. That was the very first promise of redemption, and to that everything was made to bend. Our esteemed and scholarly contemporary, does not go to its usual depth, in answering the question.

Interesting Letters.

We give to-day the first of several letters written by Rev. Dr. Bernard C. Wolff, to Dr. John W. Nevin, in the year 1841. We are indebted for them to Capt. W. W. Nevin, who found them among his father's papers, and who, in transmitting them, says:

"Father kept no record of letters sent out by him, and these few fragmentary pages—preserved apparently by accident—are about all that have survived of letters received by him in a correspondence of sixty years."

"Detached and fragmentary as they are, they tell in a very vivid way, something of the story of the building of the college. They do not give the history of the work, but they show us how it was done and the spirit of the men who led in it. In this respect their publication seems eminently fit and appropriate and perhaps useful at the threshold of our coming centennial."

"Incidentally they throw some side lights on the manners and private life of the times which serve to show how changed the Pennsylvania of to-day is from the Pennsylvania of forty-five years ago. In this respect, although meagre in amount, they are just such data as the modern school of historians—the Greens and Freemans would delight in."

"But their chief charm is in their simple revelation of the earnest devotion—the devotion of the good old man who did so much for the Church and the college, at a time when he well knew the labor must be all in the planting and no reaping."

"And personally as they reveal at last when both are dead, the aid given to my father when entering on his new and untried field—the support of sympathy and counsel, I am the more glad now, in his memory, to give them the grateful acknowledgement of public record."

A Question Asked and Answered.

A correspondent of the *Christian Advocate* writes thus: "In three-fourths of the churches along this—we cannot get the unconverted to attend special services to any extent, unless you load with an evangelist. No matter how acceptable and popular the pastor is, special services are given the go by. What can be done?"

In answer to the question the editor says: "If this is a true representation of any community, it is a condition of affairs but little better than general immorality. It implies weakness in the Church and a general deterioration of moral tone. Of one thing we are certain, that the cure of it is not from evangelists. Depending upon them has already produced this evil result. Let the pastors determine, by the grace of God, that they will compel attention. Evangelists are of two kinds; the spurious no man of piety wants, and everything good in the genuine any man of piety and sense can avail himself of to some extent. Why not try the hook-and-line process, instead of the dragnet, for a few years? It often gives better results. Twenty-five converts a year that remain, without special meetings, are much to be preferred to special meetings with a hundred probationers, and only twenty-five to remain in the end. As Bishop William Taylor once said to the New York Preachers' Meeting: 'I am an evangelist myself, but the great work now required of the Church is to prove that pastors can have accessions and revivals. The Church has come to depend upon evangelists, which is a grievous evil.' Only an unintelligent person can suppose that we mean by this answer to attack genuine evangelists in their proper sphere."

A Strong Centre.

The old saying that where there is much, more will come, is illustrated by the fact that Harvard University, already so rich in buildings and endowment, has just received a gift of \$25,000 from Mr. F. H. Carey, to make up the sum needed for a swimming bath. An annex to the gymnasium will now be built at the cost of \$75,000.

The appointments of many institutions in the land are now taking the form of luxuries, and we hope the friends of Franklin and Marshall College will see that she has at least, the things that are necessary for enlarged usefulness. Our educational policy has been determined. Franklin and Marshall College is our central institution, and the best thing that can be done, even for other subsidiary schools, will be to give it a handsome endowment. It is to this point that we must look for the greatest intellectual influence. A large body will be apt to insure irradiation. If the foundations are once properly laid, confidence will be inspired and accumulations will follow from time to time. The importance of feeders, will be recognized and the means to support them will be supplied.

Let this centennial year be marked then by large gifts and many of them to our central institution. It is the time to put it on a solid basis.

Communications.

The Franklin and Marshall Alumni Association of Philadelphia.

The First Annual Dinner.

The first annual dinner of the Franklin and Marshall Alumni Association of Philadelphia was held on Friday evening, May 20th, at the Hotel Bellevue, and proved to be a brilliant success. Much credit is due to the Executive Committee for the admirable manner in which things were conducted. The table was shaped like a horseshoe, extending at the wings the full length of the dining-hall. Overhead loops of blue and white bunting, the emblematic colors of the college, were festooned from the ceiling, and hung in simple, useful folds above the table. Flowers and similar, distributed at odd intervals along the table, completed the decorations. The menu was very fine. About seventy representatives, graduates and friends of the College sat down to the feast.

Horse shoe sat Rev. George H. Johnston, president of the association, with President Apple on his right and Chas. Emory Smith, Esq., of "The Press," on his left, while at one end of the table was seated Dr. S. H. Guilford, vice-president, and at the other Rev. Charles G. Fisher, chairman of the Executive Committee, with W. W. Weigley, Esq., also a member of the committee, to his right.

Among others present were Rev. Theodore Appel, D.D., F. E. Bucher, Rev. James Crawford, Rev. Dr. P. S. Davis, E. J. Durban, Rev. J. D. Dietrich, H. U. Brunner, T. A. Fenstermaker, General B. Frank Fisher, Dr. A. S. Gerhard, Dr. J. U. Hoback, General John F. Hartman, W. U. Hensel, Dr. E. S. Johnson, Rev. W. J. Kershner, Stanley L. Krebs, J. B. Kremer, Dr. J. O. Knipe, Z. J. Loucks, Dr. George Mays, F. L. Murphey, Professor S. M. Otto, Rev. Madison C. Peters, Rev. Dr. T. C. Porter, James MacAlister, Superintendent of Public Schools, Samuel W. Pennypacker, S. P. Kable, A. B. Kieser, Joseph A. Reed, Rev. J. J. Rothrock, T. M. Schlachter, Charles Emory Smith, Rev. J. H. Sechler, A. M. Spangler, A. Frank Seltzer, O. E. Shannon, Rev. L. C. Sheip, Hon. W. S. Stenger, M. H. Stout, H. P. Wanner, E. B. Wiegand, J. H. Wolfe, H. A. Yundt, Rev. E. A. Gernant, Rev. J. H. Leinbach, J. F. Unger, C. Borgner, M. I. Brock, J. Y. Dietz, Dr. E. I. Santee, D. Gibbons, Ed. Sassaman, Rev. S. R. Bridebaugh.

The President's Sketch.

At 10.30, when salad was served, President Johnston rapped on the table and in the name of the Alumni Association bade the members and guests a cordial welcome. He then briefly sketched the history of the consolidated colleges of Franklin and Marshall; how Franklin College was founded at Lancaster in 1787 by Benjamin Franklin and other prominent Philadelphians; how Marshall was founded at Mercersburg in 1835, named after Chief Justice John Marshall, of Virginia, and how both were auspiciously united in 1853. Then he ran down a list of distinguished Pennsylvanians who had received their education at the college, and concluded with a happy picture of "the good old days at college."

At the conclusion of his address he introduced Rev. P. S. Davis, D.D., editor of THE MESSENGER, who responded to the toast, "The Old Mountain Home."

Dr. Davis spoke of Mercersburg, the early home of the college, which became well known at the Universities of Europe, by the system of thought that prevailed there under the teachings of the late Dr. John W. Nevin, to whom he paid a touching tribute. He spoke of the village smiling amidst the mountains; of the merits of the college; of the teachers and students, and pleaded that the memory of those who had passed away might be kept green.

Rev. Thomas G. Apple, D.D., president of the college, responded fittingly to the toast, "The College To-day." "The ideas," said he, "that entered into the original founding of this institution are maintained in their vigor and integrity to-day. One of these ideas was that of an Anglo-German institution in which the wealth of the German Fatherland in its literature and its ideas should be transferred into American scholarship and culture. That was the original

idea in the founding of Franklin and of Marshall College. The German language is held in high honor to-day. The college is out of debt, and its endowment suffices to pay its current expenses."

Mr. Hensel's Remarks.

Chairman Johnston then introduced Hon. W. U. Hensel as "a good representative of the Garden county of the State." Mr. Hensel to the toast, "The College of the Future." "When a man is only lawyer enough to be a lawyer, and only politician enough to increase the majority of the other side, and only statesman enough to decline all the offices that were never offered him, he might come back to his alma mater after some twenty-five years of absence with a good deal of interest. Now, I think Philadelphia should be proud of our college, inasmuch as it bears the name of one of her greatest citizens."

"Gratifying as is this report of the college to-day, it still behooves these alumni to be up and doing if they would keep her in line with younger striplings that have passed her in some respects, at least, in the race for advantage. What are we going to do about it?"

"I think my friend Mr. Smith will pardon me when I say that New England, wherever she is, whether she celebrates Forefathers' Day in New York or the Puritans' anniversary in Philadelphia, New England gains and makes for herself more than her due by her self assertion. Pennsylvania needs it badly. I bespeak for 'The Press' aid in the supply of this lack. As the representative institution created in Pennsylvania to meet the wants of one of the three most important strains in the citizenship of this Commonwealth, I believe our college but shares the common fault of our State in this respect. The literary institutions of Pennsylvania need to make themselves heard. If we make ourselves heard the most brilliant future is in store for us. Now is our time to work. We want to appeal first to the community, next to our Church and then to the State."

Mr. Charles Emory Smith's Remarks.

Chairman Johnston then introduced Charles Emory Smith as "the editor of one of the most brilliant, enterprising and progressive journals of the State," to reply to the toast, "The Political Collegian." Mr. Smith responded thus:

"I am glad to be here to-night and glad to congratulate you upon the brilliant auspices under which you inaugurate this Alumni Association. I think I see in this assembly and the spirit which has animated it a new inspiration for the Franklin and Marshall. I am glad to be here in the capacity which has been spoken of by your chairman, as the editor of *The Press*, and I am glad to say that I not only receive, in the spirit in which it was given, the adjuration of my friend Mr. Hensel to participate in this good work, but I respond to it with this declaration, that *The Press*, so far as I am concerned, will be happy to do its part in the work for Franklin and Marshall among the people of this State."

"If I had myself no personal interest I could not forget the fact that the paper with which I am associated is in some degree connected in its past history with your institution, because among my predecessors in the chair of that paper was the son of the honored president of the college, Mr. W. W. Nevin, and that in his time, I believe, would prompt me to do what little I may do in promoting the work of this institution and advancing its interests in the future." Mr. Smith concluded with remarks on the debt true politics owes to collegiate education.

S. W. Pennypacker responded to the toast, "Pennsylvania Germans;" General B. Frank Fisher to "The Alumni;" Hon. W. S. Stenger to "The College Man as the Statesman," and Professor James MacAlister to "The Public Schools."

Before the banquet a business meeting was held, at which the election of officers was held, resulting in the selection of Dr. S. H. Guilford as president; H. U. Brunner, vice-president; Francis E. Bucher, secretary; Rev. James Crawford, treasurer; Rev. Charles G. Fisher, T. A. Fenstermaker and W. W. Weigley as the Executive Committee. P. I.

A Word for Womelsdorf.

An article in last week's issue of the MESSENGER entitled "A Word from Butler Home" may be misleading to many readers of the paper. The article in question quotes from a Butler paper, and as it does so without correcting the wrong impression conveyed thereby, we ask the privilege of doing so through your columns.

The article contained the following statement:

"The report of General Wagner, the Inspector of the Orphans' Homes of the State, has been published in the Harrisburg papers, and through them it is learned that the Butler Home is classed as No. 1, and is the only home in the State which was worthy of being classed so high. One other home is classed in number 2 and the others are all lower in classification."

"This evidence coming from the Inspector, who has examined all the Orphans' Homes in the State, is a high testimony to the Butler Home."

While we rejoice with the writer over the high standing of Butler Home, we regret that the statement was clothed in such a form as to make an erroneous impression. In the first place General Wagner is not the Inspector of "the Orphans' Homes of the State," but the Inspector of the *Soldiers' Orphans' Homes* of the State. He does by no means visit all the Orphans' Homes in the State, but only a small proportion of them, viz., such as maintain soldiers' orphans, and among this class is the Butler Home. According to the latest statistics there are some fifty Orphan Homes in the State, and of these only some ten have soldiers' orphans. These latter General Wagner visits, but none of the others, as they are not under the supervision of the State. This will at once show the injustice of the unqualified statement in last week's article, though the writer likely meant no wrong. The statement, as made, is indirectly a reflection on the many other Orphan Homes in the State. For instance, some of the readers of the MESSENGER will naturally receive the impression that our *Bethany Orphans' Home* was left way behind in this examination, when no such examination took place.

The facts then are simply these. General Wagner has examined the *Soldiers' Orphan Homes* in the State, and found the Butler Home number one. The large number of

orphan homes that are sustained by the churches have not been examined at all by the inspector, as the State has nothing to do with them.

Formerly *Bethany Orphans' Home* also had some soldiers' orphans. Then it was examined by the State authorities, and its standing then was very gratifying to its friends. Since that time its standard has been rather raised than lowered. It may be mentioned in this connection that a good authority states that as a rule the private Orphan Homes have attained a higher degree of efficiency than the State Orphan Homes. M.

Dedication Day at Heidelberg Church, Philadelphia.

As announced last week, Heidelberg Church, N. E. corner of 19th and Oxford streets, this city, had another dedication on Sunday, 15th. This time it was the main audience room—completing thus this beautiful and commodious building. The lot on which it stands is 98 by 100 feet, and the dimensions of the building are 98 by 77 feet. The corner-stone was laid in June, 1881, and the basement was finished and occupied in November of that year. The audience room just dedicated is 66 by 70 feet and will seat over 900 persons including the gallery on the south, and is finished in quarter oak. In the rear of the audience room are three parlors and a reception room. The walls are frescoed in light colors. The church contains thirteen handsome stained glass windows, most of them memorial. The two triple windows in each end are very beautiful; the one in the Eastern end has in the centre almost a copy of the banner for the Reformed Church in the U. S., on the walls of Horticultural Hall, this city, during the meeting of the Presbyterian Alliance in 1880; this is in memory of John Weist, once an active member and officer of the congregation; the one in the Western end is a representation of the woman casting in her mite in the treasury as the Saviour sat opposite, and was presented by the Mite Society of the Sunday-school. The total cost of the ground, building and furniture was about \$60,000. The church has now a membership of nearly 600, whilst when the present building was planned and erected the number was 150. Its Sunday-school numbers between 800 and 900 scholars.

On the morning of dedication, the pulpit was occupied by Rev. D. E. Klopp, D.D., and the pastor, Rev. J. I. Good. Rev. Dr. K. preached the sermon. The pastor performed the dedication services proper. A large concourse of people was present, the seating capacity of the room being fairly tested. In the afternoon a service was held for the Sunday-school. Revs. William R. Taylor, of the First Reformed (Dutch) church, and R. A. Edwards, of St. Matthias Episcopal Church, and Major William H. Lambert, of the Congregational church, this city, made addresses. In the evening, the pastor, Rev. J. I. Good, preached. Another large congregation was present. A bright and prosperous future is before this young but active congregation. C. G. F.

Rev. Henry Keller.

Rev. Henry Keller, son of Henry and Margaret Keller, was born at Bessbrook, Centre county, Pa., September 26th, A. D. 1850. His mother, who survives him, is a sister of Rev. B. S. Schneek, D.D., of blessed memory. His parents being devoted members of the Reformed church he was, in his early infancy, given unto the Lord in holy baptism, and having received a Christian training in the family, the Sunday-school and the catechetical class, he at a suitable age entered into full communion with the church of his fathers in his native place. He always proved himself a faithful member of the church, attending regularly upon all her ordinances, and ever evincing a deep interest in her prosperity. When still quite young it pleased the Lord to afflict him with an attack of fever. It was during this illness that his pastor, as he himself afterwards told him, was enabled to make such impressions on him, that he began to think seriously of devoting himself to the work of the holy ministry.

Gifted with a good mind and having studious habits, he made good progress in his studies as a boy at school. It is therefore not strange that when the time came for choosing a calling, that he felt himself called to the work of the ministry. He accordingly entered upon a long and thorough course of preparation. He at first pursued his studies in the Academy of his native village. Subsequently he entered Franklin and Marshall College at Lancaster, where he graduated in 1874. He then took a three years' course at the Theological Seminary in the same city, and was licensed to preach the Gospel by West Susquehanna Classis in the month of May, 1877.

Having received and accepted a call from the Maquoketa charge, within the bounds of Iowa Classis, he was by the said Classis ordained to the Gospel ministry in the year 1879. In this field he labored faithfully for the greater part of two years. But the rigors of an Iowa winter proved too much for his, not very robust, constitution. His health failed and he was obliged to resign his charge and cease from the active labors of his ministry. He now returned to his home.

He engaged in teaching school for several years, hoping that a change of occupation might be favorable to the restoration of his health, but finding that his lungs were permanently weakened and that he was no longer capable of enduring regular, public speaking, he asked permission of West Susquehanna Classis to devote himself to some secular calling.

His request was granted in May, 1883, whereupon he fitted himself for the practice of law and was admitted as a member of the Centre County Bar. But his career in his new vocation was destined to be as brief as it had been in the work of the ministry. It is true, it seemed at first as if a bright future was before him, and his friends hoped with him, that he might regain his health, but too soon it became apparent that the fond hopes which he and they had cherished were delusive. For the greater part of the last year it was painfully evident to his friends that, that dread disease, pulmonary consumption, the foundation of which was laid during his labors in Iowa, was making rapid inroads on his system, and that the end could not be far off any more. All who knew him heartily sympathized with him in his affliction.

Miscellaneous.

The Wanderer's Song.

RENNELL RODD.

* * * * *

Have ye other lives to travel,
Quiet dwellers in the trees,
Deeper problems to unravel
Than the darkest drift of these?
Loflier aims in other ages,
Wider orbits, keener fears?
Rest you now! for labor's wage is
Dreamless sleep and quick dried tears.

Here men change not, men desire not,
Here men wander not away;
Here they fail not who aspire not,
Here are still content to pray.
Such a rest from all the riot!
Fairest valley that thou art,
This contagion of thy quiet
Spreads its twilight on my heart.

Now the mountains lie in trances,
All the forests sway in dreams,
And the moon with silver lances
Strikes the ever-waking streams:
Waking streams, we race together,
Rush and swirl and even flow,
Breasting crags or skirting heather
To a sea we neither know. * * *

Magazine of Art for May.

Selections.

Little daily worries
Press upon my heart,
Overcharge my spirit
Till the tear drops start.
I can only bring them,
Mighty Lord, to Thee!
Asking Thee to give me
Loving sympathy.

When evil habits have once been confirmed they can be overcome seldom, or never, by the call of duty or by a sense of moral obligation, but by the power of some new hope, some new interest or affection, and most of all, by the power of that affection which is called forth by the revelation of Divine grace.—*Scotch Sermon.*

I walk amid the darkness. My way I cannot see,
But still I know it tendeth, O Father, unto Thee;
And so I'll journey onward, for Thou art leading me.

—Lucy Wheelock.

Our whole life should speak forth our thankfulness; every condition and place we are in should be a witness of our thankfulness; this will make the time and place we live in the better for us; when we ourselves are monuments of God's mercy, it is fit we should be patient of the faults of others; we should think life is given to us to do something better than to live; we live not to live; our life is not the end of itself, but the praise of the Giver.—*R. Sibbes.*

Personal.

King Oscar of Sweden lately gave 75,000 crowns to the Deaconesses' Home in Stockholm.

Cardinal Gibbons is expected to return to Baltimore early in June, and preparations are being made to receive him with great pomp.

The czar is fond of Tzigane music, and recently had a band from Hungary play for him at Gatchina. The musicians were not permitted to appear before him, however, until they had been kept in durance twenty-four hours and carefully searched.

The last work of the late Duchess of Norfolk was to build the convent at Arundel. On it is this inscription, written by herself: "This convent is built to the glory of God, and to insure perpetual prayer for those who, whether known to her or unknown, have by their charitable prayers helped the Foundress in times of trial and sorrow."

Mr. Gladstone's head suggests the portraits of Daniel Webster. He has the same massive features and same ponderous outline. His forehead is very full and high. His eyes are deep set in hollow caverns under beetling eyebrows. His huge Roman nose, square at the end, stands out fiercely from his strong, square, pugnacious-looking face. His short, closely-trimmed side whiskers are merely gray, not white. His hair is quite thin and is combed with a full sweep over the top of his head, parting low on the side. His face has the good color of a temperate, healthy man. His manner indicated strength. He did not look a day over 60. He was dressed, when I saw him, in a loose-fitting black frock suit, with a purple orchid in his buttonhole.—*London letter in New York World.*

Science and Art.

There has recently been unveiled in the city of Corfu a statue of Capo d'Istria, who some sixty years ago was President of Greece for three years and rendered the cause of national independence invaluable services.

Marble busts of the Vice-Presidents have been ordered at \$500 apiece for the Capitol at Washington. The intention is that the work in each instance shall be done by a sculptor living in the state which the Vice-President represented in the Senate. Mr. John Q. A. Ward will model the bust of Mr. William A. Wheeler.

There is a decimal clock in Wiesbaden which is constructed on the following principle: The day has 10 hours, the hour 10 decades, each decade 10 minutes, each minute

10 seconds, and each second 10 rays—thus dividing the whole day into 100,000 parts. A similar division is to be applied to the circle. Herr Moder, of that city, goes still further, and proposes to divide the year into 10 months—the even months of 36, the uneven ones of 37 days each. The advantages of this decimal system are placed in evidence, and the inventor hopes to see the same adopted before long in spite of the present opposition.

A NEW USE FOR THE CAMERA.—In the Camera magazine, a very curious phenomenon in connection with photography is recorded by the person who observed it. He took a portrait of a child apparently in full health, and with a clear skin. The negative picture showed the face to be thickly covered with an eruption. Three days afterwards the child was covered with spots due to prickly heat. "The camera had seen and photographed the eruption three days before it was visible to the eye." Another case of a somewhat similar kind is also recorded, where a child showed spots on his portrait which were invisible on his face a fortnight previous to an attack of smallpox. It is suggested that these cases might point to a new method of medical diagnosis.

The *Milling World* thus describes how to lace rubber belts properly: The belts should be placed on the pulleys as tight as possible. This can best be done by the use of belt clamps, except in the case of very narrow belts. In all cases the belt should be cut about one-eighth of an inch less than the distance around the pulleys with a tape line. The seam of the belt should always be on the outside. For narrow belts butt the two ends together, make two rows of holes in each end, thus obtaining a double hold, and lace with lace-leather. For wide belts put in addition on the back a strong piece of leather or rubber, and sew or rivet it to the belt. If the belt should slip it should be lightly moistened with boiled linseed oil; animal oil will ruin the belt. If one application does not produce the desired result repeat until it does. The belts will be greatly improved and their durability increased by coating the surface lightly with a composition made of equal parts of black lead and litharge mixed with boiled linseed oil and Japan, enough to cause it to dry quickly; the effect of this will be to produce a finely polished surface.

Items of Interest.

The General Assembly of the Presbyterian Church North met at Omaha, Neb., on last Wednesday.

A French art journal states that there are in France alone 22,357 painters, and that of that number 12,000 have had opportunities of displaying their works at exhibitions.

The invention of the war cycle, a velocipede that carries ten soldiers, is considered so valuable in England that they are to build one for twenty-six men, thirteen to work the cycle and thirteen to ride.

Prohibition is gaining ground rapidly in Texas. The Dallas Herald publishes a classified list of the newspapers in that State, 43 in number, 43 against it, and four in its favor.

It is proposed to erect a monument to Robert F. Kennedy, the founder of the first Sunday-school in Brooklyn. The estimated cost will be about ten thousand dollars, to be raised by subscriptions from Sunday-school scholars.

Old Pompey, the African lion, that had been failing for some time past, died on Wednesday of last week in his cage at the Zoological Garden, this city. He was 29 years old, four years older than the average life of a lion.

"Dogs are among the flowers that bloom in the spring," remarked the snake editor. "What is the matter with you?" asked the horse editor. "Nothing. This is the spring, isn't it?" "Yes." "Well, I went into the woods yesterday and found the dog would blossom."

To meet the growing scarcity of whale-bone and its consequent increased cost, various substitutes have been brought forward. Among the most recent is the employment of geese and turkeys' quills, a factory of this kind of manufacture having been established in Michigan.

It is asserted by a protectionist newspaper that more money is paid out to the hands in the iron and steel works of which Mr. Andrew Carnegie is the head, than is paid in wages at the great Krupp gun works in Germany, where 10,000 men are employed, as against 6,000 in the Carnegie works in and near Pittsburgh, Pa.

It is noted as a curious fact by a Californian that while humming birds and bees frequent the same flowers for honey, the humming birds occupy the tree from early dawn until it becomes sufficiently warm for the honey bees to begin operation. The birds then almost to a unit vacate and give their more numerous aggressors full possession.

There seems to be small doubt that a goodly part of the prairies of Indiana, Illinois, Missouri and Kansas are underlain with rock charged with natural gas. Wherever this cheapest of fuels is found in continuing supply the capacity for cheap manufacturing and cheap living must be greatly enhanced and a new speculative value added to great areas of land.

A curious community is established on an island in the South Atlantic. A man who was shipwrecked on the island about fifty years ago is the head of the government, which is republican in form, though the island belongs to the British Crown. There are nineteen families in the State, consisting of forty-four women and girls, twenty-three men and boys, and children under fourteen years of age, thirty of both sexes.

Diplomatic circles in Washington are gossiping about what is said to be a slight to Prince Leopold of Germany by the United States Government. The Prince did not go to Washington as he had intended, and it is said that the cause of his change of plan lay in the fact that the Government took no notice of his presence in this country. After the jubilee reception given to Queen Kapilani the neglect shown by the Government to Leopold seems especially peculiar.

A Toronto lady who recently advertised for a general servant informs us that she rejected one bright, smart applicant for no other reason than that she required room for her parlor organ. The lady asks us to decide whether she displayed good judgment or not. It appears that a family dispute rages over the question, our correspondent's husband arguing that a girl with a parlor organ should prima facie be employed. Remembering the proverbial wisdom of interfering between man and wife, we will not pronounce judgment.—*Toronto Globe.*

The apprentice question will not wait much longer for a hearing. The right to earn a living by honest labor is as fundamental as any right well can be. But, when trades are hedged about with rules which limit the number of apprentices, when the lists are complete, and when the ranks of the ordinary unskilled laborer are full, then the surplus boys are ordered off of the earth. There is no place for them, and their only possible chance for existence is in beggary or crime. It is a rule against nature and against humanity. The apprentice question came to the front in the recent strike of the silver-chasers. There was more work ready than the men skilled in the business could do. But the prescribed number of apprentices was full, and they would permit no additions to the list.—*St. Paul Pioneer Press.*

The frontier between Germany and France is more distinctly marked than that of any other two countries. The line is so arranged that it crosses every road at right angles. On the German side is a large post 12 feet high, painted like a barber's pole, red, black and white, with a crosspiece at the top, with the word, in black letters on a white ground, "granze" (boundary), with an exclamation mark. Diagonally opposite is a cast-iron post twelve feet high, whereon is painted in gray on an iron cross-piece the word "frontiere." These posts are only placed on roads and railways. The line is indicated "across country" by stone blocks projecting about a foot above the ground at intervals of 50 yards. On the French side of the block is cut with a chisel the letter "F," on the German side is the letter "D" for "Deutschland."

Useful Hints and Recipes.

CHOCOLATE FROSTING.—One cup of light-brown sugar, one-half cup of cold water, whites of two eggs and one-quarter of a cake of grated chocolate. Boil the water and sugar till it forms a brittle thread as it drops from the spoon. Have the eggs beaten very stiff, and as you pour the syrup on stir them briskly. Pour it very slowly at first till the eggs are warm. Flavor with vanilla and add the chocolate, then heat till nearly cool and spread between three layers of cake and on the top.

DUST-CLOTH HOLDER.—A large palm-leaf fan, a yard of pretty cretonne and three or four yards of satin ribbon form a wall pocket that is both useful and ornamental. Cover both sides of the fan plainly with the cretonne, and wind the handle with a piece of the same material. Pocket either fully or plain is placed over the front of the fan of the ribbon with both ends fastened at the top of the handle, and by this means the holder is hung against the wall.

BROILED SHAD.—There is no article of food that is so easily and completely ruined by ignorance on the part of the cook as fish. A male shad is always superior. If you are fond of the roes buy them separately. The first essential is that the fish should be fresh; if the eyes are clear, the gills red, and the fins stiff, you are safe in purchasing. Use a double gridiron, heat it, and rub the bars with a bit of suet before laying on the fish. Broil them ten or fifteen minutes, according to the size. If you turn the fish frequently it need not be scorched in the least. It is done when the bone will lift readily from the flesh. Of course a shad must be split down the back for broiling. Fry the melt and mash it with a teaspoonful of butter, a teaspoonful each of lemon-juice and chopped parsley, and salt and pepper to taste. Raise the bone of the thick half of the fish, and spread half of the sauce over the fish, replacing the bone; spread the remaining sauce over the thinner half and place in the oven for a moment. Asparagus, in season, is always the proper accompaniment of shad.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 99 Arch Street.

LIFE AND TIMES OF HENRY MELCHIOR MUEHLBERG. By William J. Mann, D.D., Pastor Emeritus of St. Michael and Zion congregation, and Professor in the Theological Seminary of the Evangelical Lutheran Church at Philadelphia. Philadelphia: G. W. Frederick, 17 N. Sixth street. 1887. 8vo. Pp. 547. Price \$3.

We take pleasure in announcing this interesting book; One hundred years have passed away since the illustrious man whose life and labors it so fittingly records, entered upon his rest, and the biography of which he was thought worthy at the time of his death has long been delayed; but it has come at last, and from a very competent hand. The publication of the book at this time shows that the subject of it was no ordinary person; he was too important a character to be forgotten even after the lapse of a century during which strong men have come to the front, and during which the flow of events has been so rapid that the actors in the drama of life must be noted promptly or not at all. If there is a feeling that the book should have been written long ago, there is a compensation for that in the fact that the duty was reserved for Dr. Mann, who has shown himself so eminently qualified for it.

Henry Melchior Muhlenberg was a man of peculiar character and ability, and we must consider the time at which he lived (A. D. 1711—1787) in order to get an estimate of the part he performed. It was in a formative period in the history of this country and of the church, that he was called to labor. It included the years of early immigration; of the American Revolution, and of the settlement of vexed questions in Church and State. On this account the book will be in

teresting and instructive, not only to Lutherans, but to our Church as well. We commend it to the perusal of all our people.

ALDEN'S HOME ATLAS OF THE WORLD. New York: John B. Alden, Publisher. Price \$2.00.

A good atlas is indispensable to every student. It needs to be always kept at hand. Without constantly referring to it, we cannot possibly derive the highest profit even from the newspapers we read. We fail to retain much of what we read, because we are too indolent to locate on the map the place where the events of history have transpired, or the affairs of to-day are now occurring. We can at no time lay aside the atlas. Yet a complete, accurate and trustworthy atlas, so moderate in price as to be within the reach of all, has long been a desideratum. This need Alden has now supplied in the work whose title we have given above. It contains 96 pages of maps, 11 by 14 inches in size. The maps are beautifully engraved and printed in colors. The names, though densely crowded, are easily read, because clearly printed. The work is admirably done. A most important feature is the very full index indicating the exact location of over 5000 of the most important cities, rivers, mountains, etc., throughout the world. The volume is handsome in appearance, and so marvelously cheap that it will doubtless find, as it richly deserves, an immense sale.

THE MEDICAL BULLETIN: A Monthly Journal of Medicine and Surgery. Edited by John V. Shoemaker, A.M., M.D. Contents for May: A Clinical Lecture; Original Communications; Selected Articles; Hospital Reports; Therapeutic Notes; Editorials; Medical News and Miscellany; Book Reviews; Commercial News.

Terms: \$1 a year in advance. Philadelphia: F. A. Davis, Atty., Publisher, No. 1217 Filbert Street.

The *MAGAZINE OF ART* for June has for its frontispiece a photograph after Mr. Frank Dicksee's "The Symbol." The opening article is on Mr. Dicksee. An interesting article follows on "Pictures in Enamel." The lively article of the number is in the series called "Glimpses of Art Life." A paper on Russian Bronzes gives some fine specimens of spirited work. This is followed by an explanatory account, it can hardly be called a review, of Lafenestre's "Titan," recently published by Quantin, of Paris. There is an attractive description with pencil of that fine old English place, Hardwick Hall, with its picture gallery filled with portraits by Holbein, Van Dyck, Sir Joshua and others. The art notes are very full this month, as there have been an unusual number of important exhibitions and a great stir generally in the art world.

Cassell & Company, 35 cents a copy, \$3.50 a year in advance.

THE QUIVER for June is a good number and has for its opening article a paper by Lady John Manners giving instances she has known of long and honorable domestic service. She quotes the household of the Duke of Rutland, where the coachman just dead ninety odd, lived for eighty-two years, and other servants from periods ranging between twenty and sixty-five years. The Quiver has instituted an "Order of Honorable Service" whose members are awarded Bibles or medals according to the years of their faithful service. "The Household of the Duke of Rutland" is the title of a new serial. The short stories and poems, religious papers and Bible lessons. Among others is an article on "Travelers Aids and Friendlies," from which our Young Women's Christian Associations, admirable though they be, might take some hints. An interesting paper is furnished on "Miss Whately's Work in Cairo," which is accompanied by her portrait.

Cassell & Company, 15 cents a number, \$1.50 a year in advance.

The June number of THE AMERICAN MAGAZINE contains a great variety of articles, among which are at least four completed short stories. The frontispiece is a "Star-Route" postman, "The Last Remnant of Frontier," "Olivia Delaplaine," "A Woman's Experience in the War," "Mother Ann's Children," "Our Nation's Lawmakers," "A Blind Deaf-Mute," "The Red Horse Inn at Sudbury, Mass.," "Cranberries Picking and Harvesting," "The Last Ride," "Mrs. Logan," "Margaret's Romance," "A Furnished House," "Mr. Blossom Visits His Relations," "The Household," "The American Pulpit," "Timely Topics," "Portfolio," and Poems.

LITTELL'S LIVING AGE. The numbers of Littell's Living Age for the weeks ending May 14th and 21st contain—England and Europe, Nineteenth Century; Madame de Maintenon, National Review; The Call of Savonarola, and The Imaginative Art of the Renaissance, Contemporary Review; The Empress Eudocia, Church Quarterly; Persia, and William Hazlitt, Macmillan's Magazine; Pastoral, Longman's Magazine; My Niece, Educational Nurseries, and A Pauper Training Ship, St. James Gazette; Jewish Pauperism, The Permanence of National Character, and Spring Spectator; with instalments of "Major Lawrence," and "Richard Cable, the Lightshipman," and Poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

DIED.—In Warren township, Franklin county, Pa., April 17, 1887, Michael Marcus Gerry, M.D., aged 63 years, 9 months and 1 day.

Dr. Gerry was born in Baltimore, where he lived until he was three years of age. His parents then moved to Jefferson, Frederick county, Md. In this place he grew to manhood years. He received his education in the schools of Frederick City. He pursued his medical studies in Maryland University, from which he graduated, well equipped for work in the line of his chosen profession. After practicing a short time in Bath, Va., he went to Clearspring, Md., where he remained for a number of years. In 1860 he moved with his family to Warren township,

Franklin county, Pa. Here he practiced with great acceptance to the people to the day of his death. They admired him for his ability, as a physician, for his gentlemanly demeanor, and for all those qualities which make a person useful in the community and in the home.

Dr. Gerry was married December 9, 1848, and leaves a wife, four children, and nine grandchildren, as well as a host of friends to mourn his departure. H. M. R.

DIED.—Departed this life, in the vicinity of Danville, Pa., April 23rd, 1887, Aaron Sechler, aged 50 years, 5 months and 7 days. The brother, whose departure from earth it is our sad duty to record, was born and reared in the Christian covenant. He was a son of Elder Jacob Sechler, a pioneer of the Reformed church in Columbia and Montour counties, Pa., and a brother of Rev. Joseph Sechler of Lena, Ill.

In the sacred ordinance of Christian baptism he was in infancy consecrated unto God; and through Christian nurture in the home and pastoral care of the church, at the early age of eighteen, he made the vows taken in his behalf in his baptism his own by publicly professing his faith in his Lord and Saviour Jesus Christ. On the 25th of March, 1855, he was admitted by the solemn rite of confirmation, administered by Rev. William Goodrich, into the communion of saints at the St. James Reformed church of the Danville charge. He proved faithful to his Lord in his Christian deportment and life, even unto the end. During the civil war Brother Sechler had served for over two years in the Northern army, and his record as a soldier for his country was honorable. But in his integrity as a "soldier of the cross," that affords more comfort to those who mourn his loss in this hour of a sore bereavement. A widow and six children, with a large circle of other affectionate relatives and friends sorrow for his comparatively sudden departure, but they "sorrow not as others who have no hope." May Jesus, who is "the Resurrection and the Life," comfort their sad hearts with that consolation which can come from Him alone; and may they so follow the faith of their sainted kindred, that at death they too may "rest from their labors" and share the joy of the redeemed in the church triumphant!

"Blessed are the dead which die in the Lord from henceforth!"

DIED.—At Moselville, Cambria county, Pa., April 28th, 1887, John Ritchey, aged 49 years, 1 month and 23 days.

The subject of this sketch left his home in Blair county, Pa., only a month ago and entered into employment with the Cambria Iron Company. He came to his sad death by being crushed by a train of cars. For thirty-one years he was a member of the Mount Hope congregation, and at one time an active elder of the same. He leaves a wife and seven children to mourn his loss. May the God of all consolation comfort this sorrowing household in their affliction. C. W. S.

DIED.—Mr. Benjamin S. Levan, one of the best and widest known citizens of the Lehigh Valley, died at his home in Coplay on Sunday evening, after a long illness with Bright's disease of the kidneys, in the 81st year of his age.

He was a descendant of a family of Huguenot blood who were emigrants to America in 1683. His grandfather, Daniel Levan, resided in Berks county, where he cultivated a farm. He married Margaret Kahler, and had six children, four sons and two daughters. The eldest of these, Daniel, was born in Berks county, and later made Schuylkill county his residence, where his death occurred. Of his eleven children, Benjamin S., the subject of this sketch, was the eighth child. He was born October 26, 1804, in Maiden Creek township, Berks county, and at an early age removed to Kutztown. His business experience was obtained in Philadelphia, where for five years he was employed as a grocer's clerk. From thence he removed to Lehigh county, and settled in Balliettsville. He afterwards became superintendent of the Lehigh Furnace, in Washington township, which position he held for 28 years. He then removed to Whitehall township, and associated with himself Stephen Balliet, Stephen Balliet, Jr., and Aaron Balliet, and under the firm name of Stephen Balliet & Co. they erected in the summer of 1853 furnace No. 1 at Coplay. He also built a block of frame houses, and the locality thus began to assume an appearance prophetic of future activity. In 1854 Stephen Balliet died, and the firm was necessarily reconstructed—Joseph Laubach and L. A. Buckley were admitted as partners—and the company was incorporated as the Lehigh Valley Iron Company. Mr. Levan was elected to fill the office of secretary, treasurer and superintendent. The latter office he filled very acceptably for an uninterrupted period of 30 years. In 1878, when he retired from this official position, the company, as a token of their appreciation of his services, presented him with a costly watch and chain, appropriately inscribed. Since then his life has been an uneventful and retired one.

He was always a very active church member, was one of the original organizers of the Reformed congregation at Coplay, and had continuously, up to the time of his death, from its organization, held the office of elder. He was the most liberal contributor to the erection of the church edifice, and often served as delegate to the different Synods.

The death of a man so conspicuous, even at a high age, is cause for sincere regret. When in health yet he was a genial, sociable companion, and had many warm friends. He was honorable and upright in his business transactions with his fellow men, and ranked among the most useful citizens of the Lehigh Valley.

The following resolutions were adopted by the consistory of Trinity Reformed church:

WHEREAS, Almighty God in His incomprehensible wisdom has taken from among us our esteemed Elder, B. S. Levan, we deem it proper to bear testimony to the many virtues that adorned the life of the deceased, be it therefore

Resolved, That we bow in humble submission to Him who doeth all things well, and while we mourn his earthly departure we will profit by his example.

Resolved, That in his death Trinity Reformed church has lost a faithful and zealous member.

Resolved, That we tender our sincere and heartfelt sympathy to the bereaved family, and will pray that the great Comforter may send peace and consolation to their sorrowing hearts. BY THE CONSISTORY.

Religious Intelligence.

Home.

Bishop Hare has confirmed 1,300 Indians during his episcopate.

The Presbyterian Board of Foreign Missions closes its financial year free from debt. Its receipts aggregate \$783,000, the largest in the history of the Board.

There are 138 days of fasting or abstinence in the Russian Church year, and they are kept as a rule by the working class. The Advent Fast is kept very strictly.

A Roman Catholic church in New York city has introduced congregational singing, and great interest is manifested in it. Many of the hymns used are adapted from Protestant hymnals.

Bishop Becker, of Savannah, Ga., is preparing a pamphlet for distribution among Northern Catholics showing the advantages of that part of the South, and inviting them to settle there.

New Orleans has 171 churches, which is a larger supply than is generally credited to the city. The Baptists head the list with 50 churches, the Methodists are second with 36 churches, and the Roman Catholics third, with 35 churches.

The total receipts of the American Bible Society in March were \$59,927.85. The total receipts in the year ending March 31st were \$492,255.80. The whole number of volumes issued from the Bible House during the year, not including those issued in foreign lands, were 977,605 volumes.

The meetings of the General Assemblies are approaching, and the question of union between the Northern and Southern Presbyterians is more and more discussed. In the Southern Church overtures favorable to union have been sent up from the Presbyteries of St. Louis, Red River, Columbia, Missouri, and the Synods of Missouri and Arkansas. In favor either of co-operation or closer relations with that Assembly are the Synod of Alabama, and the Presbyteries of St. Johns, Dallas, and the East Alabama. Opposed to any action on the subject are the Presbyteries of Florida, Winchester, and Central Texas.

The Methodist Review sounds an alarm about the International Lessons, and indeed about Sunday-schools generally. It says: "The power that has fallen into the hands of those who use it to select these lessons is great beyond all comparison, for they dictate to millions of the most susceptible minds what portions of Scripture they shall attend to from year to year, and by consequence what shall be omitted or passed by. As to the persons of those who do this work, so far as we know them, we highly respect them; but their authority appears to be almost entirely undivided, and in their actions they represent none but themselves and their own convictions. Perhaps they have done as well and wisely in the discharge of their responsible and delicate duties as any others could have done, however they might have been chosen, and representing whatever authority; but it is rather remarkable that such transcendent interests should have fallen into the hands of a self-appointed and irresponsible body. The question of the International Lessons intended to be made in respect to the work they have done, not blame to them for doing it, but it becomes a grave question for those to whom, under God, belongs the high duty to guard against the possibility of wrong teaching in the Church whether they are at liberty to devolve so high a function upon other and irresponsible persons."

Foreign.

The Lent lectures of Père Hyacinthe at the American church, Rue d'Alma, Paris, have been well attended. He prayed God to "bless His servants, the Pope of Rome, the Patriarch of Constantinople, and the Archbishop of Canterbury."

The "Central Conference" of India "most earnestly and respectfully" memorializes the approaching General Conference "to so plan and arrange the work of Episcopal supervision throughout the entire Church that a Bishop may come to India as a general superintendent residing in India."

The twelve hundredth anniversary of the death of St. Cuthbert, on March 20, 687, was made the subject of commemorative services throughout Durham and Northumberland. Canon Dixon was selected as special preacher in Durham cathedral, which was originally built as the shrine of the saint, whose bones are buried there.

During the past quarter of a century the British and Foreign Bible Society have sold in Italy 186,495 copies of the entire Bible, 450,179 New Testaments, and 596,450 portions of single gospels, etc., making the total issues nearly 1,250,000. The "lamp of life" continues to be furnished to that country in increasing quantities.

The Year Book of the Church of England for 1887 indicates how accurately that little territory has been ecclesiastically mapped out. There are nearly fourteen thousand clergymen. Of these, 11,500 filled up the statistical tables sent. In 80 per cent. of the parishes there were 1,182,000 communicants on Easter. There are 3,000,665 free and 1,000,497 paid sittings. There were about 154,000 unpaid and 19,000 paid male chorists; about 57,000 unpaid female singers, and 2,100 paid; there were 31,000 bell-ringers, and 47,100 unpaid district visitors. The Year Book only notes the voluntary offerings during the year. These amounted to \$20,000,000.

Egypt is mainly occupied by American missionaries and their native assistants, the only exception being Alexandria, where the Scotch missionaries are evangelizing. There are about 250,000 debased Copts, the only vestige of that exalted, intellectual type of Christians. The American missionaries, through them, are creating a Christian literature in the Arabic. The whole Protestant educational work in the country cost in 1885 over \$2,500,000—the natives paying \$14,275, or about two-thirds of the entire amount, the Church in America paid only \$7,659; the small balance was received from other sources. The United Presbyterian Church of the United States has flourishing missions in Alexandria and Cairo.

There is a project on foot of establishing somewhere in the East a school for Oriental study, on the same plan as the Classical school at Athens, Greece; a school which shall furnish on the Syrian coast a thoroughly

equipped Oriental library and museum for the study of the Semitic lands, languages and literature on the spot. Beirut is suggested as by far the most fitting place, on account of its ease of access, its frequent mails, its large circle of English and American residents, and its well equipped college. This college has a charter from the New York Legislature and recognition from the Turkish government. Putting a school for Oriental study under the wing of this college, already established, would dispose of all the difficulties in the way of an independent institution. The theological seminaries of America are the most interested in this project.

Church bells seem to be a very important part of a missionary's outfit, for they are in demand in all quarters of the globe. Not long ago orders were received at the Clinton H. Menely foundry for the shipment of church bells to Mexico, Turkey and Japan. The bell for Japan is to accompany the Rev. Dr. Henry M. Scudder, who was formerly a missionary in India and later pastor of prominent churches in Brooklyn and Chicago, and who is now to engage in mission work in Japan. His brother, the Rev. Dr. William W. Scudder, is a missionary in India, and when he recently returned to that country he took a church bell with him. A peal has just been shipped to a church in the interior of Central America, and orders are in hand for the shipment of two bells to mission churches in Africa. Troy, surely, is doing its part to call all the inhabitants of the whole world to worship.

HER HUSBAND MADE FUN OF IT.

Some people value remedies according as to whether they are fruitful in appearance or nauseous to the taste. "When such folks hear about Compound Oxygen, and learn that it is something not to be swallowed but simply to be inhaled, and that there is no unpleasant taste or odor with it, they have no idea that it can do any good.

A Montana lady who had been troubled with lung disease and a bad cough, writes her experience:

"My husband is very favorably impressed with the Oxygen, and is willing for me to take another treatment. He at first made fun of it, as so much water bottled up, but he don't think that now."

When we come to inquire why the husband stopped making fun of Compound Oxygen we find it in what the lady says of her improvement:

"I am feeling fifty per cent. better than when I commenced taking Oxygen; indeed, I would think I was in perfect health but for the slight cough and occasional pain in my lung. My appetite is excellent, and my bowels were never more even. I notice now that I can walk farther or go up steps without losing my breath so bad, and can enjoy a good laugh without coughing."

That will do, it cures. Write to Drs. Starkey & Palen, 1529 Arch St., Philadelphia, for a little book which tells in good earnest a great many interesting facts about Compound Oxygen.

God has never ceased to be the true aim of all human aspirations.—Vine.

In chronic diseases, medicines should be restoring, and not debilitating, in their action. The wonderful strengthening and curative effects, realized from the use of Ayer's Sarsaparilla, sustain the reputation of this remedy as the most popular blood purifier.

The man who tells me an indelicate story does me an injury.—J. F. Fields.

MONEY MAKERS

don't let golden opportunities pass unimproved; there are times in the lives of men when more money can be made rapidly and easily, than otherwise can be earned by years of labor. Write Hallett & Co., Portland, Maine, who will send you, free, full particulars about work that you can do, and live at home, wherever you are located, at a profit of at least from \$5 to \$25 daily. Some have made over \$50 in a single day. All is new. You are started free. Capital not required. Either sex; all ages.

When we walk toward the sun of Truth, all shadows are cast behind us.—Longfellow.

HORSFORD'S ACID PHOSPHATE

Invalids.

Dr. B. A. Cable, Dauphin, Pa., says: "I find it invaluable in all cases for which it is recommended, and I cheerfully attest my appreciation of its excellence."

Where the river is deepest it makes least noise.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Twenty-five cents a bottle.



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Skin & Scalp
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NOTHING IS KNOWN TO SCIENCE AT ALL COMPARABLE TO THE CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVER, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula. CUTICURA REMEDIES are absolutely pure and the only infallible skin beautifiers and blood purifiers. Sold everywhere. Price, CUTICURA, 50c.; RESOLVER, \$1; SOAP, 25c. Prepared by the PUTNER DRUG and CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."



HANDS
Soft as dove's down, and as white, by using CUTICURA MEDICATED SOAP.

ALSO FOR THE DWELLING
FINISHED BRASS, COLORED TO MATCH FURNITURE, MADE TO EXTEND TO TABLE WHEN IN USE. Perfectly Safe, SEND FOR DESIGNS, FREE.

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A SWINDLER

does not refer possible purchasers to his victims. The Athlophoros Co. gladly refers sufferers from rheumatism, neuralgia, sciatica, nervous or sick headache, kidney and liver complaints to those who have been cured of these diseases by Athlophoros, and will furnish names and addresses of many such persons to those desiring them. Athlophoros is the only remedy for these diseases that can stand such a test.

A. L. Thomas, Cuba, N. Y., says: "My son, J. M. Thomas, had been suffering from rheumatism for several months. Athlophoros relieved him of the pain, and reduced the swelling of the joints and the lameness entirely disappeared. I have seen those having neuralgia cured by taking one dose."

A. Beard, Mt. Kisco, N. Y., says: "I have been troubled for some time with sciatica and rheumatism, brought on by working in a damp place. I could find no remedy in medicine I was using, until I tried a bottle of Athlophoros, which gave me immediate relief."

Mrs. Alfred Thurston, 42 North Main Street, Wilkesbarre, Pa., says: "I am not troubled with rheumatism now, since using Athlophoros. I believe, should it be in any case mild to relieve and permanently cure, the cause would be that the directions were not faithfully followed."

J. J. Savitz, Nazareth, Pa., says: "I gave two bottles of Athlophoros to my sister and she has entirely recovered. She was afflicted with inflammatory rheumatism and St. Vitus' dance, and although we had two of the best doctors, she gradually grew worse. She would scream from pain night and day. I heartily recommend it."

Every druggist should keep Athlophoros and Athlophoros Pills, but where they cannot be bought of the druggist, the Athlophoros Co., 112 Wall St., New York, will send either (carriage paid) on receipt of regular price, which is \$1.00 per bottle for Athlophoros and 50c. for Pills. For Athlophoros and kidney diseases, dyspepsia, indigestion, weakness, nervous debility, diseases of women, constipation, headache, impure blood, etc., Athlophoros Pills are unequalled.



FOR
Sick Headache,
Biliousness,
Constipation.

The sore Dyspepsia people feel, How ever light may be their meal, Should ne'er be suffered to repeat, And bread a train of grover woes, When perfect health they may secure, Through TARRAN'S SALTZET safe and sure.



GOLD MEDAL, PARIS, 1878.
BAKER'S
Breakfast Cocoa.

Warranted absolutely pure Cocoa, from which the excess of Oil has been removed. It has three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health. Sold by druggists everywhere.

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